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RELIGIOUS COMMUNICATIONS.

THE IMPORTANCE OF MULTIPLYING
THE LABORS OF WELL QUALIFIED
AND FAITHFUL EVANGELISTS.

(Concluded from page 340.)

It is my design in this paper to conclude, for the present, the observations I had undertaken to make, upon this subject.

And, first, I shall attend to the question: How are evangelists to be obtained? To which, *generally*, I answer, *Let the providence of God point them out.* There is no single undertaking, in the wide range of Christian enterprise, for which a Board of human supervision would prove more utterly incompetent to select the candidates, *beforehand*, than for this. If there be any thing, in which the providence of God utterly *contemns* the providence of man, it is here. All that we can do, as instruments, is, to bring this subject fairly before the Christian world, and if possible, to make its importance duly appreciated. Then might we hope, that those spirits, whom God shall stir up to such a work, will begin to *try* themselves.

I say *try* themselves. For it is only by *actual and protracted experiment*, that the proper character of an evangelist can be determined.

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And although I deem it somewhat hazardous to undertake the office of advice upon a subject the secrets of which I have already announced as being shut up in the hollow of God's own hand, I will yet humbly and modestly deliver some of my own impressions.

I have formed an opinion, that it would be well for him, whose heart is moved to such a work, to make the humblest and smallest beginnings in the most retired circumstances, without any pretensions, and without disclosing his object. The world is full of sinners, that may be found and collected any where, by him who is properly authorised to preach the gospel; or, if you please, by a young candidate for the ministry, who is beginning to make experiment of his gifts, in some humble way. It is by the success of small beginnings, under the blessing of God, that the true servant of Christ, engaged in such a work, will find his gifts improving, will be encouraged to increase his efforts, and to extend his fields of labor. He may be the instrument of a revival of religion. This will call him forth into a still larger field, will make him more conspicuous, and his influence will be greatly extended. By which time he will need great humility, much

prayer, and a deep sense of his dependence on God.

And so let him go on from week to week, from month to month, from year to year, and from place to place, till his character is established;—until he can humbly say, as an apostle, “I can do all things through Christ, who strengtheneth me.” With a becoming humility, by prayer, and with an ever cherished sense of his dependence, he will not fail to prosper. But if at any time he becomes elated and giddy with success, the blasting of God will be upon him.

I throw out these thoughts merely as a collection of *hints* on that course of training, which I conceive is, in some manner, essential to a candidate for the office of an evangelist. It is nothing but the providence of God, crowning his labors with protracted success, in the actual field, that can place the seal of this high character upon his commission. The evangelist may come directly from the schools, after suitable training, or he may be found already trained in the field of pastoral labor. But the providence of God, in connexion with his own purposes of heart, only can point him out. It is impossible he should be recommended before he is proved; and proved in a manner to be held in reputation by all the churches. The office of an evangelist may doubtless be sustained for a season, and then resigned; though a “good proof,” in such ministry might seem to be a call for the consecration of life, as sacred as to the object of a mission among the heathen.

The proper *qualifications* of an evangelist are worthy of engaging a few thoughts. It is supposed, of course, that he is strongly inclined to the work,—that he is bent upon it with a high and holy purpose, that cannot well be turned away,—that he is wishing for the salvation of souls, and for the more rapid extension of the kingdom of Christ, to undertake a life of severe labor, great

self-denial, and sacrifice,—and to cast himself on the providence of God, and the charities of a Christian community, to accept gratefully such countenance and support, as he may receive, and to endure patiently such rebukes and trials, as he may have to encounter. For, favorable as I conceive is the state of the Christian community, in our country, and of the general character of the people, to such a work, it would doubtless be an illusion to expect exemption from trials.

In answering the question: How are evangelists to be obtained? we have settled one of the grandest and highest qualifications, and itself principal, viz. *the actual experience of success*. And though with such a recommendation, we would not dare to lift our hand against any man's continuance in this work, yet I conceive it possible, that such a man should have about him a great many accidental and unnecessary defects. And there is even danger, that a man's success in the ministry should sanctify his faults. Personal qualifications, which long experience has commended, for giving access to human hearts, ought never to be despised. Some of those I shall name, I propose rather as desirable, than indispensable.

Among the external circumstances, it seems to me obvious and important, that an evangelist should be free from pecuniary embarrassment; that he should be unencumbered of any worldly connexions, that would disturb, or forbid such an enterprise. There are but few men with a family incumbent, that could conveniently devote themselves to this work. Though, I confess, it is difficult to decide this question, except upon general considerations. There are few enterprises of a worldly character, dear to men, which will not compel the accomodation of all domestic circumstances and relations. And why, it may be asked, may they not sometimes yield to

such an object as this, so long as the moral integrity of a man's duty to his family is maintained? The worldly estate of a family is of little consequence, while they are comfortable and happy. And surely a minister of the gospel, intent upon his proper work, can never promise his family a high degree of thriving for this world.

But I was about to notice some *personal* qualifications. Among which, I think it will be admitted, that an acquaintance with the world, with human nature, and those accomplishments in manners, which give freedom of access to all men and to all hearts, are very desirable. As a specimen of this character, I think I may mention a living example, (as examples are always most persuasive,) that is too far off probably to be either offended or flattered by such a notice; and an example too, well known and directly in point. I mean that of Joseph Wolf, the converted Jew, and at present an evangelist, having declined his salary from the Missionary Society. He somewhere states in his admirable Journal, (while in Egypt, I think,) a sentiment equivalent to this: that he meant to show to the world, that it is possible to preach the gospel anywhere without giving personal offence. He also disclaims the right of the ministers of Christ, and maintains it as the Messiah's exclusive prerogative, to administer such rebuke in the face of men, as is thundered out in the awful concatenation of woes denounced against the Scribes and Pharisees. As I speak from distant recollection, and have not the book at hand, I shall hope I have not done my authority injustice. I am sure, quite indeed, that I have not.

Whether Mr. Wolf be right or wrong in his positions, I confess myself an unqualified admirer of his *manner*. And his unexampled success in gaining access to human hearts, in every country, of every

religion, and of every sect, producing conviction of truth, and securing personal esteem, ought surely to commend his principles and his conduct in this particular. I do not fear to propose this man as a safe and high pattern to be copied by every evangelist, and by every Christian minister. It must be confessed, such distinguished suavity of disposition, and consequently of manner, is very much a gift of nature. And it should also be recollected, that the incessant and untiring culture of any virtue, will give it a respectable and commanding prominence.

I did not intend to make so much of this single qualification. Although, perhaps, it is well enough, as there is sometimes too great a propensity, in the religious zeal of our country, to *bear down*, and in that way to *create* opposition, by severity of manner. Some, indeed, have adopted the principle, that the greater the opposition, the greater the hope of good. And this is true, just so far as opposition represents only the conflict of the depraved heart with divine truth. But opposition provoked only by the *manner* of representing truth, and holding that manner alone the object of hatred is a great misfortune; and instead of being likely to conduct to a happy result, can hardly fail to leave the subject two fold more the child of hell. It arms the opposer with a prejudice, that is most undesirable, and most momentous. His chance of being subdued by the power of truth, at any future time is greatly, infinitely diminished. If it be possible, the adversary will forever hold him in this unhappy thralldom. That, doubtless, is the most felicitous way of preaching the gospel, which makes the sinner most dissatisfied with himself, and urges him on to the cross of Christ.

A man of great zeal, and of a severe, denouncing manner, combining little of the character of a "son of consolation," may, doubtless, produce a good moral effect,

in any department of the Christian ministry. He may be the instrument of awakening and converting a great many sinners. But we ought not hence to conclude, that this is the happiest way, and to be imitated by others;—nor that such a man would not be more extensively useful, if he combined a greater versatility of talent. A single talent can hit only a single class of people. All other classes will be excluded from the sphere of its influence. And if this talent happen to be of a severe cast, obnoxious to those whom it cannot reduce by its violence, it will of course, in so public a character as a minister of the gospel who is actively engaged before the world, raise an army of prejudice, and shut up forever the door of access to by far the largest portion of the community. I think, therefore, it ought to be made a matter of *conscience* with every minister of the gospel, not only to possess and exhibit as far as possible, a firmness and decision of character, an intrepidity of enterprise, in the maintenance and declaration of divine truth, in all his dealing with souls; but that he should also manifest the meekness of the man of Galilee, the *gentleness* of that religion, which was born in heaven, and is itself as soft as the manners of heaven. And more than all ministers does the evangelist need this character.

Although there is sufficient proof in the history of the church, that God will “make foolish the wisdom of this world, and bring to nought the understanding of the prudent;” although men of the most slender accomplishments in human lore, have sometimes been most highly honored, as instruments, in building up and extending the kingdom of Christ; yet, it would probably be found, if all the facts could be disclosed, that they were in themselves master spirits;—that their intellectual vigor found full scope in the wide range and illimitable fields of divine revelation;—that, if they did not understand the *grammar*, they felt and

spoke the *soul* of language. Enough of Bible truth to occupy the intellect and fill the heart of any man, not only through life, but through eternal ages, stands prominent upon the very face of any version of tolerable fidelity, that has ever been made. While, therefore, we can easily account for the amazing prowess which some godly men, uninstructed in human science, have wielded over human hearts, by “the sword of the Spirit,” these very facts should satisfy us, how much more these same men would have accomplished, by the same zeal, had they been able, like the apostle of the Gentiles, to stand up the *peers* of all around them in the lore of this world. They were yet men of learning—men of study, though their library was the book of God.

It will be apparent to the reader, that I have intended to apply this argument to the qualifications of evangelists;—especially, that as far as possible, and as many of them as possible, should be well versed in what is technically denominated *Biblical learning*. Did I not feel, that I am already extending this article to a tedious length, I should say more on this point. As the apostle said to Timothy, “let no man despise thy youth,” so is it desirable, that no man should be able to despise the literary qualifications of an evangelist. Learning very extensively is becoming common property among the people of our land. And it would be a great misfortune to an evangelist, as well as to any clergyman, and subtract much from his respect and influence, that his hearers should be able to go home and say—‘he is low and vulgar in his language.’

As to the *fields*, in which it is most expedient for evangelists to labor, I would observe *generally*, that if a minister of Christ would spend his life where he can have the least influence, with a given amount of fidelity and labor,—where the people can go on peaceably together down

to the grave, as their fathers have gone, without repentance,—then let him go and plant himself permanently with a people, who have always had the gospel, but few of them obeyed it,—many of whom know or think they know as much as the minister,—and who think it necessary and proper to support the institutions of religion for some such reasons, as they support any other public thing, or because their fathers did so. It would not be respectable, it would be derogatory to the town, not to have the gospel. But, if a minister wishes to *save souls*, let him go among the *destitute*,—among those who have scarcely ever had the gospel, and who despair of having it, because they cannot raise an adequate salary. Blessed is he, who shall be able to return a message, like that of Christ to John the Baptist: “The *poor* have the gospel preached to them.” Such will be attentive, will be thankful, will repent and believe, and their souls shall be saved. Oh what a luxury must it be to a servant of Christ to labor in such a field; what a reward; how rich must he be, in the joy of witnessing souls born to the inheritance of eternal life, and in all the exulting anticipations of standing around the throne, in company with these seals of his own ministry.

Such I think is the most select and desirable ground for the labors of an evangelist. But besides this, and for reasons which have already come up in the progress of this discussion, there is great room and much promise of usefulness for such labors, under the eye and within the acknowledged supervision of settled pastors. We have seen that there is a wide field of influence, within these regions, which can be reached only by such offices. At this moment, therefore, so long as Domestic Missions cannot occupy all the vacant ground, there is wanted an *army* of evangelists, not only to range through the destitute and desolate places, but

to commingle their prayers and labors with the stated pastors of the land.

Finally: How should evangelists conduct, in relation to stated pastors and other located ministers? A man of that spirit and character, which we have supposed should belong to an evangelist, ardent, spiritual, heavenly minded, having consecrated all his heart and all his energies to his work, without expectation of reward, except the satisfaction of success, and the reversions of the heavenly state, will be likely to look upon the ordinary temperament of the Christian ministry, as *cold*; and not a few will he see, whom he will think worthy to receive the message from the mouth of Ezekiel: “Woe to the shepherds of Israel, that do feed themselves. Should not the shepherds feed the flocks?” Can he keep his patience in view of such a spectacle? If he had nothing else to do, then, perhaps, he might set himself up a prophet against the unfaithful pastors. But if he intends to do the work of an evangelist, he can find a far better employment, than proclaiming himself “a judge in the land,” and in the church. He needs and should enjoy the confidence of *all*—of all who have claims to be acknowledged as pastors or ministers in the church of Christ. He ought to be a universal currency, “known and read,” and acknowledged “of all men,”—to be welcomed wherever he comes, to be blessed wherever he goes. No pastor, though relaxed in his feelings, and conscious of unfaithfulness in his office, should be permitted to fear, but every one should desire his presence and assistance. Every pastor should be able to feel, that his own hands will be strengthened by such presence and himself the better established in the affections of his people.

But let an evangelist declaim frequently even in *general* terms, against the character of the ministry; let him countenance the people where he

goes in their complaints against their pastors; let young and inexperienced converts feel a warrant by his example, in "speaking evil of dignities," and praying openly and publicly for such and such unconverted ministers; the judgment thus passed upon these characters may, in some cases, be founded in truth; but the tribunal set up is one of most fearful mischief. It is enough in its train of evils to rend the very vitals of the church asunder.

Let an evangelist too be planted in the midst of a revival of religion, where he is the principal agent, and let him be permitted to show such disrespect to ministerial brethren, of unquestioned piety, who have come to witness and rejoice in this work of the Lord,—as not to invite them to participate, as not to notice their presence, or to say their coldness, if permitted to act, would cast a chill through the revival,—I know not how to express what I deem to be the magnitude of such an evil. The very best and most gifted ministers in the church, who had come here, hoping to catch a little fire from the altar of God, are mortified, wounded, and filled with agony—publicly exposed to contempt! What an inextinguishable fire of distrust and discordancy is thus kindled upon such hallowed ground! As if God was doing a work, to sustain which instrumentally requires a violation of his own laws! It is undoubtedly true that the moral temperament of the Christian ministry in this country, though higher and far better than in any other land, is yet far—*far* below what it should be. And what is peculiarly gratifying and hopeful, ministers themselves, not a few, are aware of this fact,—they *feel* it. And they are willing—desirous, that the character of the ministry should be raised;—raised in themselves individually, raised universally. And it is actually rising every day. And the only way, by which one minister can act upon another for the advancement

of this object, is by fraternal advice and example—by a reciprocal influence. The most salutary rebuke, which one minister can administer to another for his delinquencies, is to set up the light of his own example. And this, I aver, is the only rebuke which the evangelist should ever feel himself justified in throwing around him. This will be suffered—it will be felt—it will have its influence,—and properly sustained, will exercise its renovating power through all the ranks of the Christian ministry. And this is one of the grand objects, which call so loudly and imperiously for the establishment and extension of the office of evangelists.

And are there no materials for this character in the land—in the church? Will none arise and come out, and devote themselves to this high calling? This enterprise, be it remembered, makes demand exclusively for *volunteers*. And their only commission, so far as it is to come from this world, must be the favorable opinion of a Christian community. Every such character, established by actual success, sealed by the providence of God, will find a ready currency. The solemn appeal of God's providence is *made*—an appeal, which I hope and trust will not be made in vain: Are there *none*—none in all the church, among all the young men of high and holy purpose, who will consecrate themselves to this object? If not, then the chains, which have been long forging under the sickly and halting progress of Christianity in our land, and which have thrown themselves over all the energies of Christian enterprise, imposing a most fearful bondage, must still fasten on her destinies. Then must the Church still sigh and groan, and lift her unavailing prayers to heaven, till other and nobler spirits shall be born in her bosom, and rise like Sampson to subdue the "uncircumcised."

ANTIPAS.

DIALOGUE BETWEEN A MINISTER, HIS
CONSCIENCE, AND SATAN.

Min. It was nothing but a sense of duty that induced me to settle in this place. Every thing here was disagreeable to my taste: But I thought I was following the leadings of Providence; and I hoped time would gradually overcome my aversion to the natural situation, the society, and manners here. But in spite of myself, I find it growing stronger every day, and I am led seriously to inquire whether it is not my duty to go away.

Satan. He is in a favorable state of mind to listen to my temptation, (*aside.*) I am surprised sir, that you ever consented to be ordained over this people. It is a station altogether too retired and unimportant for talents and acquirements like yours. When you were at college and at the theological seminary, you well recollect how high you stood in your class, and how the general expectation was, that you would be called to fill some important post. What a pity that such talents and acquirements should be wasted upon such a desert spot as this! You were fitted for a literary society; but here there is no literary taste, nor any who take an interest in literary productions: of course, a man of less talent and less knowledge would answer here as well as yourself. Of what service to you, in such a place as this, are those acquirements in belles lettres, and in science, which you spent so much time in making? Yet how important would they be in a more intelligent and polished society! You have always been accustomed to refined and literary society; and it is impossible you should be happy among a people so clownish and illiterate as in this place; nor can you exert over them so good an influence as you might over those more polished and tasteful. Besides your wife has been accustomed to society of the first order, and by confining her here

among a people of such coarse manners, and in such a dreary spot, you make her life absolutely wretched. In short, both of you are well fitted for a society in some one of our cities, and were you released from this people, there is no doubt you would soon receive an invitation thither. In this world a man's influence depends very much on his situation. While here, you will never be thought much of abroad, nor your opinion be much sought after. Have you not noticed often that Mr. —, who was decidedly your inferior in college, is called very frequently to sit in council, and invited to take a prominent seat on public occasions, while you are neglected? and all this, simply because he is minister of —, and you of —.

Consc. Why was it, sir, that you devoted yourself to the work of the ministry? Was it to save souls, or to enjoy literary society? When you gave yourself to the Lord for this work, was it a condition that you should be settled over a literary and refined people? Are not the souls of others as precious as theirs? Did ever Jesus Christ or St. Paul leave a place where was a favorable opening for preaching the gospel, because the natural situation was not pleasant, or the people were not very literary, or very refined? Depend upon it, it is nothing but unhallowed ambition that induces you to think of leaving this people. They are much attached to you, and listen with great attention to your preaching; and your labors among them have been more blessed than you have had any reason to expect. If they are not as learned in human literature and science as in the city, they are better acquainted with theology. If they are not as polished, they are more sincere and more to be depended upon. As to your talents, be very careful that you do not over-rate them. If they were so mighty as you flatter yourself, long ere this you would have been sought after for

more conspicuous stations. If you cannot enjoy yourself here, depend upon it your heart is not right, and if you leave this place contrary to my advice, and obtain some other situation, apparently more pleasant, you may rest assured, that God will plant thorns in the path that now appears so flowery. Cultivate a more ardent piety, and acquire a greater concern for the souls of your fellow men, and your discontented feelings will vanish, and the purest kind of happiness will visit your bosom. At any rate, decide not to leave this place until you have made the question a subject of long continued, fervent prayer.

Satan. If he is brought upon his knees I have lost him. (*Aside.*) Prayer! What need is there of prayer in so plain a case! Prayer is our resort only in very difficult cases. In such circumstances as these Providence makes the path of duty plain enough without it. For can there be a doubt that a Christian is bound to occupy that situation where he can be most useful; where he can turn, not merely a *few*, but *many*, to righteousness? And can any one doubt, who knows you, sir, but that you would be more useful in a more conspicuous station, and among a people whose habits and tastes are more congenial to your own? Besides I fear that your health is beginning to fail, although you may not perceive it. For no man can labor long with such a depression of spirits, and with so much to disgust him, without feeling the effects upon his physical constitution. I would not then deliberate any longer, lest you delay till you are so broken down as to be unable to sustain the labors of a more important station.

Min. I think I should not hesitate to decide upon leaving this place, were it not so difficult to get my ministerial connection dissolved. It is impossible my people should appreciate the reasons which influence me to go: indeed, it would only excite their indignation were I to name

them. I fear, that to brake away under such circumstances, would produce an injury to the cause of religion more extensive than the greater good I should thereby hope to accomplish.

Satan. This difficulty is very easily removed. Only conduct among your people as if you meant to leave them, and they will ere long be glad to have you go. Manage your concerns in such a manner that they shall see you mean to keep yourself in a state of preparation for an immediate departure; and if they press you for the reasons of such conduct, talk to them largely of the precariousness of a minister's situation in these days, and tell them plainly that you have no expectation of spending your days among them; since the probability is very great, either that your health will not permit you long to perform the duties of a minister among them, or they will become weary of your services. Give them, moreover, occasional hints of their want of refinement, and ignorance of literature; treat their failings with much severity, and show them that you take but little interest in them, and you need not fear, but within a year or two, they will be very glad to join in a mutual council for your dismissal. In the mean time leave it with me to prepare the minds of that council to be willing to grant your request.

Consc. I perceive, sir, that the suggestions of Satan are prevailing over mine. At present I shall trouble you no more. But think not that I am dead. You shall hear my voice again, when it will sound in your ears like thunder.

Min. The suggestions of Satan! It would be very curious if Satan were anxious to remove me to a sphere of greater usefulness. But I care not from whom suggestions come if they are founded on reason.

HISTORY.

The minister took the course marked out by the adversary, and

erelong, *nem. con.* was dismissed. After many wanderings and much anxiety, with the assistance of friends, he attained the place he had so long sought after. He was established over a city parish; and wealth, and fashion, and learning attended upon his ministrations. Two years afterwards he was heard soliloquising thus.

"I am wearied out with this incessant mental effort, which seems almost useless. When I was settled in the retired country parish of —, my people were satisfied and were edified by my discourses, prepared in the most hasty manner, provided they contained the gospel truth, though unadorned with a single flower of rhetoric. But here it seems as if the graces of composition and delivery were every thing, and the gospel nothing. For if I do not reach in every sermon the standard of a most fastidious criticism, it is received with the most marked disapprobation, and comparisons the most disadvantageous to myself, are made between me and my talented brethren in the city. Thus obliged to keep my faculties upon the constant stretch to furnish sermons, I am unable to devote any time to the acquisition of knowledge; and I have drawn so deeply upon my little stock, that it is absolutely exhausted. Nor is this all. I have no evidence that my discourses, prepared with so much effort, produce any saving good. The current of worldliness and fashion, and folly, moves on with restless force, not even checked by my endeavors. It was not so in —, where every year witnessed new accessions to the church. There is another circumstance, of a personal nature, of the most distressing kind. Formerly, I enjoyed the consolations of religion; but alas I have not found them in this city. In short, I cannot but see, that though God granted my request, yet has he sent leanness into my soul. I deserted my

post and God deserted me. I expect the remainder of my life to be wretchedness; and if my punishment terminate with this life, it will be the fruit of unmerited grace. O how dreadful is the curse that follows unhallowed ambition in the ministry!"

To the Editor of the Christian Spectator.

In your number for March, I noticed an exposition of 1 Cor. xv. 22—26. by D. K. in which he asserts that the Mediatorial Kingdom of Christ shall end. This he thinks is the meaning of the expression, "Then cometh the end." I wish, if D. K. is right, that he would reconcile this interpretation with such passages as the following. Isa. ix. 7: "Of the increase of government and peace there shall be *no end*, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment, and with justice from hence forth even *for ever*." Dan. ii. 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall *never be destroyed*; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and *it shall stand forever*." See also Dan. vii. 14; and Luke i. 32, 33; "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob *for ever*;" "and to his kingdom there shall be *no end*." The reign and kingdom of Christ spoken of in these passages is indisputably his mediatorial reign and kingdom. Now I wish D. K. would tell how that kingdom shall end, when these Scriptures explicitly declare to it *there shall be no end*.

There is an exposition of this passage by Storr, which I once heard given from him by a Professor of Biblical Criticism, which harmonizes with the

passages before quoted, and also in my view accords much better with the passage, D. K. has expounded than does his interpretation. I have not access to Storr, nor do I remember in what part of his works it is found, but if one of your correspondents would give us a translation of Storr's

exposition of this passage, I imagine, we should not so often hear from the pulpit, and elsewhere, "When the mediatorial kingdom shall end." Perhaps some able biblical critic will favor us with his views on the class of texts cited above, as well as on the particular passage in question.

MISCELLANEOUS COMMUNICATIONS.

To the Trustees and Directors of those Institutions which hold grants or charters for Lotteries.

GENTLEMEN,—An individual, who professes himself friendly to every institution which is calculated to promote the religion, improve the morals, warm the patriotism, relieve the distress, or advance the happiness, of his fellow men, solicits your candid attention to a few thoughts. It is well known that the mode of raising money for public objects by lottery has been sanctioned by all governments, and countenanced by many wise and good men. It is also known to you that the adventurers in lotteries are actuated by no public spirit of liberal regard to the objects proposed, but solely by a greedy desire for gain, a desire which they seek to gratify by other means than industry and economy. You also know that the spirit of lottery adventure, like other selfish passions grows rapidly by indulgence, and that vast multitudes become so absorbed in it as to lose sight of every other consideration, either of morality or of natural affection. You also know that in a vast majority of cases, from the very nature of the lottery system, the adventurers must be losers. You also know, that in almost every instance the successful purchaser of tickets is ruined by his success. You also know that the present mode of conducting lotteries greatly facilitates fraud on the

part of the managers, and that there must be some way of realizing enormous profits to induce such increasing numbers to become lottery dealers. You also know that the evils of the lottery system have recently attracted universal attention, that they have been so far developed as to lead the legislatures of several states to refuse granting any more lotteries, and to prohibit the sale of foreign tickets. They have thus significantly though gently, expressed their deliberate opinion on the pernicious influence of the lottery system, and left it to be plainly understood, that if their hands were not tied by previous grants, they would totally banish lotteries from their limits.

The case of lotteries therefore stands thus, that the legislatures of several states have done all they can to remove the evils of the lottery system. And the question is, whether you ought not in such circumstances, to give up the grants which you respectively hold. It is true, that the objects to be obtained by these grants, are some of them very important. And if you ask how they are to be attained without the lottery, I answer by the favor of God upon your own efforts. Do not so far reproach your fellow citizens as to allege, that they cannot be made to see the importance of the object, or seeing it, cannot be induced to furnish the necessary means to secure it. By purposing to raise the needful funds in a way so monstrously ex-

pensive as that by a lottery, you assume that the community is able to pay for this object, for you impose a burden at least ten times greater than the sum that is needed. And believe me, if the appeal is made to them plainly they will do it. There is no good and worthy object but what can be accomplished, by legislative donations or individual subscriptions, in a community so prosperous and so public spirited as ours. Throw yourself into our arms therefore and if you deserve it we will stand by and support you. Even if you have become involved in a contract with your managers, which will prevent you from actually cancelling the grant, you may at least surrender it to the State, and thus leave it to the wisdom of the Legislature to guard against the evils and get out of the difficulty, as well as they can, while you wash your hands from all further participation in the avails of lotteries. Now, gentlemen, allow me respectfully to request your serious attention to this subject. I fully appreciate the motives which may have led you to request the grant of a lottery, when the pernicious influence of lotteries was less generally realized. I know your anxious desire to cherish and improve the interests committed to your trust. I am not going to charge you with any wrong, excepting a wrong judgment, in which you had the general suffrage of the community. Where is the man who shall cast the first stone at those who have asked and received grants for lotteries? But now that the community, by their representatives, have cast out the beam from their own eye, they can see clearly the mote in their brother's eye. When they see the evils which now prevail, and trace so many of them as they now do to lotteries, and find yet the evil continued and fastened upon us, they will inquire why it is. They will know who holds this load upon society in spite of all our efforts to shake it off. If therefore the light in

which your favorite institution should be regarded by a virtuous people is of any consequence in your eyes, it becomes you to consider well before you resolve to receive any further support from lotteries. The avails of a lottery are the price of all the fraud, theft, and knavery, which it is the proper tendency of lotteries to produce, of all the improvidence and idleness and false hopes, of all the distress and misery to families, of all the characters ruined, of the intemperate habits formed, the crimes committed, the suicides and deaths, now rapidly increasing, the effect of lotteries. Public opinion is rapidly becoming enlightened, purified, and concentrated. Nothing on earth can stand before it. One general voice of indignation will soon burst out against those who having the power, will not relieve us from this calamity. And now that the subject is understood, I believe that whatsoever institution shall seek to promote its prosperity or secure its permanence, by means drawn from a lottery, God Almighty will blow upon that institution.

S. F. D.

PARDON.

THE following is extracted from a report exhibited to the Legislature of Connecticut by a committee appointed to consider the subject of Prison Discipline.

It is believed that whoever attentively considers the subject will perceive that all the common errors respecting the way and means of a sinner's obtaining pardon from God, are supported by erroneous views of the true *principles of Moral Government*. Most writers upon moral and political philosophy have considered pardoning power as an essential part of governmental prerogative. And the turing out of a villain or a gang of villains upon the community, has been called an act of mercy. But in fact pardon of acknowledged

criminals has arisen from the imperfection of the government. Criminals are pardoned because the legal punishment is felt to be unreasonably severe, or because the government wished to gain popularity with the thoughtless multitude by a reputation for tenderness of feeling. But in proportion as the science of government becomes better understood, and when rulers shall feel that as public persons they are to know no rule but duty, the views contained in the following extract will command the assent of the wise. And as human governments advance nearer to perfection, they will act more and more upon the principles which the gospel ascribes to the moral government of God.

We fear no system can long withstand the ill effects of the frequent exercise of the pardoning power. It may be right for the Legislature to discharge, not on the ground that the prisoner needs a pardon for guilt, but that he is an innocent and injured man. But when the guilt is ascertained, we would submit with great deference if any convict should be pardoned. If the law be too severe, let it be altered; but in our opinion, the sentence of the law, when once pronounced, should be considered the measure and duration of the punishment.

One pardon scatters the intelligence abroad throughout the whole community of felons, and excites the hope that pardon may be extended to them, and that justice may be sometimes cheated of her victims. This practice is at hostility with every just principle of the penitentiary system. Even if the reformation of the offender is supposed to be completed, of which there can rarely, if ever, be sufficient evidence, still the great object of punishment is to deter by example. If reformation and penitence are to be a ground of pardon, then it follows as a necessary consequence, that the Legislature, to act consistently, must pardon all if all reform. Such a proposition requires only to be stated to be dismissed. The ties by

which crime is bound to punishment ought to be indissoluble.

"The great object of punishment" is to deter from crime by giving weight to the authority of government. Punishment does this because it is an example of the actual, strict, and determined exercise of authority. The doctrine that government "must pardon all if all reform," so evidently and palpably absurd in relation to human affairs, is asserted by many to be the fundamental principle of the divine government. But there too sinners will find "the ties which bind crime to punishment to be indissoluble" excepting by atonement. In human governments there cannot be a proper atonement. For no man can give a ransom for his brother. It was a matter of surprise to hear wise and good men maintain that the act of a prisoner in disclosing the plot of his fellow prisoners constituted a "merit" on the ground of which the government was bound in justice to pardon him. The only consideration to which his disclosure entitled him certainly was the portion of good will which his conduct might gain him in the prison. We shall soon hear of plots in abundance, got up for the purpose of being disclosed. A true penitent ought to show his regard for the laws he has broken by meekly receiving the penalty. The very fact, that he seeks an exemption on the ground of his repentance, casts a shade of doubt over his sincerity. Until a human government can find a part of itself to make an atonement, every pardon for an admitted crime must be considered a departure from just principles. The government of God allows for a provision of mercy. He that believeth on the Son of God hath everlasting life. By his death we may obtain redemption, even the remission of sins.

ANNUAL NARRATIVES OF THE STATE
OF RELIGION.

I TOOK occasion in the last volume of the *Christian Spectator*, (p. 417,) to offer some remarks on the annual "Narratives of the state of religion," by our ecclesiastical bodies; and referred particularly to those of the Presbyterian General Assembly. I observed that these articles—besides the uninteresting nature of the topics which are made most prominent in them—are little more than *reprints* of the same matter from year to year. I noticed the narratives of the General Assembly particularly, not because the barrenness complained of did not exist in the similar documents of other bodies, but because it was most apparent in those narratives, and because on account of the great respectability of the General Assembly, whatever it sends abroad under its imposing name, ought to be done in the weightiest manner.

It has been said that these articles are difficult to write with much effect. If the difficulty is insurmountable, I humbly think they had better not be written. For written as they commonly are, they interest nobody and profit nothing—so far as I can judge. The fault is chargeable not to the committee who draw up the narrative, but to the members generally, who ought to furnish the committee with better materials. It is always difficult to make brick without straw.

Perhaps I misconceive the matter but it appears to me that these documents can and should be turned to a more practical account than they are—that they can be made to embody a mass of moral statistics, which shall make them tell on the community with vastly more power than they do, and give important aid and efficiency to the benevolent institutions of the age.

These institutions are built on facts. Their first measure is to col-

lect data on which to base their appeals to the public, and with which to square their operations. Now how many facts which are important to these institutions might a congress of divines collect and bring together from all extremes of the land; and how large a fund of minute and practical information would result, not only from the labors of one, but of all the similar bodies which are annually convened.

I know of a clergyman near me who ascertained the number of drunkards within the town where he lives, and the ratio they bore to the whole population, with the gallons of spirits consumed, &c. I know of another who employed a prudent member of his congregation to make a similar inquiry. The results have since been embodied with other appalling data in the published documents, of the American Temperance Society. Now what was practicable for these clergymen to do, it is practicable for others to do; and suppose that every clergyman in the nation should be at the pains to collect within the sphere of his personal knowledge all the facts, not only in respect to intemperance, but in respect to every evil which it is the duty of Christian faithfulness to remedy; and should transmit the results in brief and lucid statements to the particular ecclesiastical body with which he is connected. How many years would it be, before the American public would know fully and accurately the extent of its moral wants and obligations, and the nature of its moral prospects.

The facts which are wanted are such as these,—and it is entirely practicable for ministers, with the help of pious laymen, to ascertain them within a given circumference:—how many people there are who are not provided with ministers—how many families who are destitute of the Bible—how many young men of promise who may be selected and brought forward to be educated,

from the fruits of the late revivals—how many distilleries and grog-shops, and bar-haunted taverns, and how many individuals abandoned to beastly intemperance—how many lotteries and theatres and gaming houses, and how many persons according to the best means of judging, beguiled and beggared and ruined?—This is the kind of information which it is the object of the correspondence and travelling agencies of our public societies to collect. It may be collected with more facility, as well as much more extensively, in the manner here proposed; and perhaps it would be well for each of the principal societies to make out its schedule of interrogatories to be used for this purpose. I do not see how the moral statistics of our country can ever be fully known, but by some such means.

If it be thought that the returns of so many individuals would be too numerous for any committee to manage, let them first be sent to the smaller bodies, there to be properly scrutinized, and digested into sub-reports; and then be forwarded for ultimate arrangement and publication.—And instead of the barren sheet we now have, let us have as thick a pamphlet as shall be necessary to contain the facts.

The value of a document thus prepared, instead of being only looked at and forgotten, would be seen, I apprehend, in the frequent reference which would be made to it:—it would be seen in the reports of our great societies,—in the force it would give to appeals to public benevolence,—in the facts and arguments it would furnish to our patriots and legislators.

One of the good effects of the system proposed, would be the increased industry, and enterprise, and courage it would produce in ministers themselves, and in the remedies it would prompt them to apply to evils which hitherto had been passed by within the limits of their daily walks.

Having ventured my own suggestions as to what the documents in question should be, I will finish with what they are. Take for example the last Narrative of the General Assembly. The first half is devoted to the annual lament over the standing vices and evils which “some of the Presbyteries cease not to complain of;”—namely, “gaming”—“profaneness”—“intemperance”—“the violation of the rest of the holy Sabbath”—“the theatre”—“formality, coldness, and irregularity, in professors of religion,” &c.

“These things,” says the Narrative, “the Assembly deeply deplore, and would gladly pass them by in silence.” Would that the Assembly would yield to its inclination!—since the same things have been “deplored” in the same strain, for I know not how many successive years.

Then follows a very formal and commendatory notice of missionary and other societies,—as if we were now for the first time apprised of their existence and operations. The remainder of the paper is occupied with some statistical matters concerning the Presbyterian church, (which are very well,) including a list of places which have been blessed with revivals—the number of subjects not reported,—with a very brief notice of the several foreign bodies in connexion with the Assembly. The report of last year is the same thing as that of the present—embracing the same topics in the same style and order; those of 1826—5 and—4, which is as far back as I am in possession of the reports, are still substantially the same, with only now and then a transposition in the order of the topics, or a change in their relative proportions.

Now is it worth while to give us at all a report of the state of religion, if it must needs be so barren as these “Narratives,”—which scarcely contain a fact that can be turned to any account,—which, as I said in my former paper, impart no information,

originate no measures, and give no impulse to the public mind.

CIVILIS.

PREACH THE GOSPEL TO EVERY CREATURE.

THIS command is commonly, and no doubt correctly understood to apply to the duty of carrying the gospel abroad—to every tongue and people in the earth. But I apprehend it also has an application nearer home. There are in perhaps every minister's parish, families and individuals to whom the gospel is not preached. They dwell in a nook of the parish and are forgotten; or they have settled down into heathenism in the midst of Christian neighbors, and are neither seen in the house of worship nor mentioned as objects of pastoral or Christian concern. Years pass over them and no one enters their dwelling to instruct and persuade them concerning the eternal world.

One cause of such instances of neglect, I have noticed, is a reluctance on the part of ministers to incur the charge of proselytism. The neglected family is supposed to belong to a different denomination—while the only foundation perhaps, for such a supposition is that their fathers before them belonged to the neighbor church; or they have been seen in a corner of its house of worship some two or three times in the course of their lives; or have called on its minister to officiate at their dwelling on some marriage or funeral occasion. When a delicacy of this nature exists in regard to the minister, the duty devolves on private Christians. But in any case the duty should not be neglected. Preach the gospel to *every creature*—at home as well as abroad.

PATROL.

To the Editor of the Christian Spectator.
OODOOVILLE, JAFFNA, Jan. 11, 1828.

I HAVE had the pleasure of receiving lately, through the kindness of a

much valued friend, a copy of the early volumes of the Christian Spectator; and I know not that I can better testify my gratitude than by sending you any contributions which may be likely to interest its readers. I had, therefore, intended, in addition to one or two other communications, to send some remarks on the *literature* of the Tamul people. At present, however, for want of time, I can execute this part of my intention, no further than to give you some specimens of their poetry, from their ancient writers; accompanied by a few explanatory remarks.

Yours, &c.

M. WINSLOW.

Before introducing the extracts, I will remark only, that the poetic dialect of the Tamul people is essentially different from that in common use; so much as to be quite unintelligible to those who have not studied the laws of its construction, though well acquainted with prose composition. This obscurity arises from two principal sources—making different endings to verbs, and the great use of figurative language.

The first quotation shall be from one of their sages, considered orthodox, on the nature of God, being an address to the Supreme Divinity.

“Thou art the water, thou art the earth,
thou art the fire, thou art the air,
thou art the extended ether,
Thou art the two regulating lights,
thou art Siva, thou art Ayen, (a)
Thou who holdest a sharp disk and a
white conch, to me the sinner,
Will thou not one day come, giving
joy to earth and heaven?”

Strictly speaking, their Mythology, teaches that earth is Brahma, water Vishnou, and fire Siva or Sivan, but in this invocation, according to common custom, Siva is put for all the triad or is rather for the Supreme, who is above all, as is indicated by

(a) Brahma.

saying, "thou who holdest a sharp disk and white conch."

The next quotation shall be concerning that ever fruitful subject of poetry, the clouds. In the Tamul poetical writers, the clouds are not mere collections of vapours, but *living beings* who go up to gaze in the liquid plain of the Ocean, and return to climb the mountains and discharge their contents.

"The clouds which were of the color of the god who is covered by grey ashes, (b) while proceeding on their way, having arrived and gazed on the waters of the ocean, return like the young goddess of felicity, (c) on whose breast is rubbed the yellow paste of the sweet smelling agil, and like the dark (d) body of him who is adorned by her splendor."

Siva, whose color is white, is alluded to in the first line of this stanza, and Lachmi, of a golden hue, and Vishn'u of a deep azure, on whose breast he reclines, in the last.

The Tamul people formerly held *agriculture* in great esteem, and venerated the plough.—Hence the following :

"The yoke, attached to the chariots of the glorified sun, of beauteous beams, dispelleth darkness from the world, surrounded by the sea, and supported by the mountains; is it not also, the plough-yoke of the husbandman which preserveth the inhabitants of the broad and fragrant earth from falling into poverty."

In a chapter on subjecting the senses, we have the following :

"Let *Indra* say, the King who all controls,
Within the expanse of heaven, how great his power,
Who his five senses in subjection holds."

It seems, however, that *Indra*, the king of heaven, was not in this a

(b) Siva. (c) Lachsmi. (d) Vishnou.

pattern, but a *warning*, for having himself an intrigue with the wife of a sage, he fell under his curse and suffered a dreadful punishment. Therefore, from him we may learn to bring the body into subjection.

The austerities practiced by the Sanyases, and other tribes of ascetics, are now nearly unknown in Southern India and Ceylon. The following describes one of their forms of devotion :

"Either rolling backwards and forwards on the ground, or standing tiptoe all day, let him pass his time; or continue alternately standing and sitting, bathing thrice a day."

As joined with the foregoing contemplation is thus described :

"Hear now the preeminent nature of contemplation (*Yogam*) which leads to eternal happiness; having utterly rejected all desires, however difficult to resist, and considering nothing as his own, either in the cave of a mountain, or in some other place proper for contemplation, where he is not subject to any kind of disturbance,

"Here having spread smoothly the sacred grass, (*cu'sa*), having placed over it the skin of an antelope, and covered it with a clean cloth, being seated thereon, and for the purpose of purifying his thoughts, having restrained his mind from wandering, and having wholly restricted his senses to the act by which he is occupied;

"Keeping his head, his neck and body without motion, in one posture, fixing his eye steadily on the point of his nose, divesting himself of all desire, tumultuous as the waves of the ocean, and of all bodily fear, confining within his wandering mind, let him think solely on *me*—this is contemplation."

The belief in the metempsychosis or successive births, is nearly universal here. The truth of this doctrine is assumed in the following :

"Having in this world of works passed through various states of existence,

from grass upwards, until by divine grace thou hast attained the human form; do not then say while time passes in sleep, and youth, and age, I will perform acts of charity when it suits me; virtue when practised exalteth itself."

Also

"The sages say, that as milk which from its excellence ought to be preserved in a golden vase, is lost by pouring it into a furrow of the earth, so the advantages of the human form, are lost to him, who after wandering from body to body, *hath with difficulty acquired it*, if he do not aspire to be relieved from the affliction of various births, and attain by its means to unchangeable eternity, by the practice of every kind of virtue however arduous."

There are according to this belief various states of existence, the highest of which, in this world, is the *human*; attained by many successive births, and made prosperous by acts of charity in previous states of existence.

Among former devotees and ascetics it would seem that *nuns* were sometimes to be found, as is intimated in the following passage from Ramayanan which is a history of Rama, one of the incarnations of Vishnou.

"When they (Rama and Lachsmi) arrived on the west bank of the *Pampà* lake,
They saw the pleasant hermitage of Sabari,
They having arrived at the hermitage, and beheld it surrounded by trees,
And exceedingly pleasant, approached the presence of Sabari;
And the devotee seeing them arose, and reverently joining her hands,
Grasped the feet of the wise Rama and Lachsmi,
And presented them with water for the feet, and to drink, and with all other things according to the ordinance."

In one of the forms of marriage, especially of princesses, and other illustrious females, it was formerly customary, as appears from their poets, for the father of the damsel, at

a suitable time, to send forth heralds, proclaiming the beauty and accomplishments of his daughter, and inviting to his palace all such of suitable rank and pretensions as might be pleased to stand the election, to be made among them by the fair one herself. The following describes an assembly on such an occasion.

"By the command of the King of Vittipà (Bima Rájen,) who resembleth a young elephant, and whose broad shoulders, which seem two hills of saffron, are adorned by jewels shining with the lustre of the new-moon, the gods of the celestial regions—the *Uragar* resplendent with sparkling gems, the *Vinjeiyer* who dwell on the silver mountain, and the kings of the earth surrounded by the seven seas, assembled together, like a swarm of bees, which soar buzzing through the sky and longing for honey." * * * * *

* * * * * "When the damsel, beauteous as the goddess of prosperity, as she arose a shining jewel from the wide and billowy ocean, entered the hall adorned by gold and encased by precious stones, the sound of twisted and bridal tymbals re-echoed around and intermingled with the twanging of the *cang-war-bow* of the god of love."

"The eyes of the princes, bearers of the brightly polished spears of victory, who thronged around like the billowy ocean, darting impassioned glances, being reflected from the purple-rayed sapphires, among the jewels of the maiden, whose hair hung down in black and glossy braids, seemed fixed immoveably in her person.

"Some said—'Now the beautiful form of this virgin, adorned by shining bracelets, whose lips are red as the fruit of the *Tondei*, whose teeth are white as pearls, and whose braided hair is as glossy as the black sands of the ocean, has filled our eyes, and we behold her with wonder, while our bosoms glow with delight, we find her to excel ten-fold the idea we had conceived of her from the proclamation of the heralds."

"While the impassioned princes were thus exclaiming, while the chains of pure gold clanged upon her breast, and the rings encased with jewels glittered on her ankles, bright in beau-

ty as a fresh blown bud, joining reverentially the flowers of her roseate hands, (e) her large eyes sparkling like brilliant javelins, the damsel stood with humble mein before her father."

The Urager here mentioned are the inhabitants of the world of serpents next inferior to this Earth, and the Venjeyer the inhabitants near the Southern pole, where the mountains are formed of silver, in opposition to the Northern which are of gold. The closing stanza is pretty, representing the damsel, who was at liberty to choose among all the competitors for her beauty, as surrendering this choice with filial respect back to her father.

Some of the views of the Tamul people of the duties of a wife, may be gathered from the two following quotations.

"When I have lost a woman who excelled in the knowledge of housewifery, who performed rightly all domestic duties, who never transgressed my word or my door, (f) who chafed my weary limbs, and, never slumbering until I slept, arose before I awoke, alas! alas! how can my eyes again know sleep."

A wife is made to say,

"Regarding my husband as a divinity, I fulfil faithfully all my duties and perform my necessary service to him; I ascertain carefully those things that are pleasant to his taste, and having procured them, I prepare food accordingly and affectionately serve it to him."

"From the day on which my husband quits me, I leave off the use of flowered garments, of perfumes and of jewels; but as soon as he returns I again resume them with delight, and discharge every domestic duty with faultless propriety."

The sentiments and the language of the following may both be acceptable.

(e) Joining the palms of the hands and raising then a little above the head is the common form of reverence or worship.

(f) Among the higher classes women seldom go out.

"For men to live happy with their kindred is pleasant, and pleasant it is to behold the full moon among the beautiful clouds; the abundant love kindly bestowed on all by those whose actions are free from guilt, is most pleasant."

Charity is much recommended by all the Tamul Poets. The *manner* is also considered of importance.

"The worthy confer benefits with a face smiling like the opening flower, and with sweet and pleasing words; but if wealth be given with a lowering and unpleasant countenance and without benevolent feelings, how can it profit the giver."

The most extravagant notions are entertained by all classes concerning the power attained by devotees, through their austerity, over the gods, and even over *destiny*, and the virtue of reciting certain of their sacred books. To illustrate this I add a quotation from the Ramayan, and with it close these extracts.

"When he who is not subject to mortal birth, which revolves like the wheel of a chariot, cursed him, the pitiless giant, regarding it only as the vain word of an angry devotee, resolved to break in pieces the mountain Cayleigiri, which prevented his chariot from ascending to its top, where evil never comes; he suddenly lifted it up, therefore, intending to reduce it to powder; and terrified all those then engaged in devotion on its summit."

"The god (g) who bears the new moon as the crown of his twisted hair, perceiving that the devotees were reeling in confusion, and that Parvati, (h) that tender vine trembled with alarm, pressed down the mountain with sudden and irresistible force, by the point of the great-toe of his sacred foot, shining like gold; the body of the sovereign of giants staggered under his load, and he whose mind was blacker than his outward form, cried aloud with fear."

"While in this predicament, Narader came to him and according to his advice."

"While he was thus singing the (g) Siva. (h) The wife of Siva.

(Rie Vedam,) Aren (i) delighted embraced him, bestowed upon him the dominions of the three worlds for thirty five millions of years, and gave him the enchanted weapons by which every kind of foe may be overcome; the giant having recieved these favors was permitted to depart."

(i) Siva.

For the Christian Spectator.

"EVENING AND MORNING AND AT NOON
WILL I PRAY." Ps. lv. 17.

My heart loves to pray when the sun's
early beams,
Are bursting o'er sky, over earth, and
o'er sea—
Like the hour,—sweet, glorious, and
blessed—it seems,

When the bright Sun of Righteousness
rose upon me.

My heart loves to pray when at noon-day
the sun
Is brightening the meadow, the garden,
the tree—
Thus beaming o'er sorrow, o'er sin, o'er
the grave,
Oh bright Sun of Righteousness ! shine
upon me.

My heart loves to pray at the bright eve-
ning close,
'Tis holy, 'tis calm, 'tis delightful to
me—
May I thus, Sun of Righteousness ! sink
to repose,
To rise in thy morning, rejoicing in
thee.

PERCY.

REVIEWS.

An Essay on the importance of Considering the subject of Religion. Addressed particularly to men of Education. By JOHN FOSTER, author of *Essays on Decision of Character &c.* Boston 1828.—12mo—pp. 172.

WHEN this work was announced we anticipated, from the title, something very unlike what it proves to be. The Essay was written as an introduction to Doddridge's "Rise and Progress of Religion." The title we imagine is an invention of the Boston publishers: for the work instead of presenting, as the purchaser would naturally expect, the peculiar responsibilities and dangers of highly educated minds, is "addressed particularly to men of education" only in this respect, that none but men of studious habits, and few of them, will easily be induced to read it, continuously and thoroughly. To follow the author through his reasonings and powerful appeals, demands no ordinary mental effort. The difficulty is not that the considerations presented are abstract, or that the reasonings

are metaphysical, or that the illustrations are derived from the regions of abstruse knowledge;—it is merely that the entire *style* of the work, the style of conception and diction, the structure of sentences and paragraphs, and sections,—is such that the closest attention is demanded. There is vividness of conception, energy of language, and beauty, splendor, aptness of illustration, sufficient, one would think, to arrest the attention of any reader and to hold it fixed without an effort on his part;—you may open the book where you will, and all is glowing with the life of eloquence; yet when you attempt to read page after page, you find that the mind must be bent down to the task by effort, and when your task is finished, if you undertake to recapitulate the arguments which have cost you so much, you find that hardly any thing except an overpowering conviction of the importance of religion remains distinctly impressed on the memory. Simplicity is what the book wants to make it perfect;—not simplicity as opposed to affectation, for there is no affectation

about any thing which comes from the pen of John Foster—but that simplicity of style which brings out thought without involving it in complicated sentences, and which shows us the *lucidus ordo* from the beginning to the end. If this book,—the same arguments, the same illustrations, the same tremendous appeals to conscience, had been put together by the author of the Tract on “the way to be saved,”* the book would have been much better, and the publisher who separated it from its original connection with Doddridge’s “Rise and Progress” would never have suspected that it was “addressed particularly to men of education.”

We wish however that all educated men would be induced to read the book and study it. They would see,—as the author calls up successively the swaggering infidel, the unthinking votary of youthful irreligion, and the callous-hearted worldling,—by how many, how various, how powerful considerations, religion demands for itself the attention of every human being. On all our readers who have never yet made God their refuge, and especially on those whom God has gifted with that superior intelligence which raises them in any degree above the mass of men around them,—would we urge the honest and diligent perusal of this book, as being fitted to inspire them with just views of the grandeur and claims of that religion which they are neglecting.

We know that among our readers there must be many of the description just alluded to. They are men who have enjoyed not only the opportunities of education which are common to the citizens of this country, but other and higher means of intellectual culture. They are men whose minds have been formed by a more extended course of reading and observation. They have long

been accustomed to think, and inquire, and learn on a great variety of subjects; and consequently they have a standing in society as men of intelligence and education. Yet—strange to speak—these individuals, acknowledging as they do in theory, the truth of the Christian system and the importance of obedience to its claims, have never fairly and solemnly considered the subject of their own salvation, and are living now—in the expressive language of the Bible—“without God in the world.” Many readers of this description will probably glance their eyes across these pages. We trust therefore it will not be deemed by any, too wide a departure from our appropriate duty as Christian Journalists, if we embrace the occasion offered by the work before us, to urge on this class of our readers more particularly, a few words of kind but serious and direct exhortation. And that what we have to say may be said most directly and with the least restraint, we purpose to address ourselves as to a single individual; hoping that each reader will receive our words as if they had been breathed into his ear by some voice of personal friendship.

We have no question to settle with you about the truth or the import of Christianity. You were trained from childhood amid all the blessed influences of Christian institutions. You have seen too much of what the truth is in its operation, to avoid the conviction of its reality. You make no question that your actual temper is at variance with the will of God: That temper, you acknowledge, must be changed. You admit that, at some time or another in this life, you must be reconciled to God by repentance and faith, or be forever a ruined soul, unholy and unblessed. Yet while you admit all this, year after year goes by, and leaves you as it found you, absorbed in the pursuits of this world, and disregarding alike the claims of God and the well-

* Tract 179 of the American Tract Society.

being of your own immortal nature. The question which we now lay before you for your decision, is the direct and simple question, will you not from this hour give your whole attention to that subject which you admit to be of paramount importance? Will you not give your whole being to the claims of the gospel of Christ, to the salvation of your soul, to the service of God? In other words, we wish to urge upon you the necessity of setting yourself, immediately, and in earnest, to the great work of repentance and faith.

With this question before you to be decided—the question of *immediate* attention to the subject—look first at some of the peculiar *obstacles* which stand in the way of your conversion. Doubtless there are such obstacles in your case; not only the native aversion of the human mind from God, the native disrelish of the heart for religious enjoyment, and the native propensity of all men to defer and still defer the day of serious reflection, but special obstacles, resulting from your distinctive character. And if there are such obstacles in your case, obstacles which make the work at once more arduous in itself and more likely to be perpetually set aside; is not the fact a serious consideration urging you to give immediate attention to the work in question?

One obstacle which often prevents intelligent men from obeying the truth, is the influence of a speculative and critical habit of mind. There are certain claims which the Christian system urges on the conscience of every individual, and which it enforces by the power of corresponding motives. And when the man, surrendering himself to the influence of these motives, becomes obedient to those claims, he is made a Christian, he is born anew. The gospel therefore, that it may have its effect, must be regarded by the individual to whom it comes, directly as a personal concern of his own. *His*

soul is in jeopardy of endless ruin; *his* heart and spirit are alienated from the holy God; *he* must repent or perish; God is warning *him* to flee from the perdition which overhangs the way of worldly and ungodly men, and is inviting *him* to be reconciled through Jesus Christ. And till he regards the matter distinctly and seriously in this light, as something personal, demanding an immediate decision,—nothing will be done. With most men the difficulty is to make them think at all on these things; but with you is there not a difficulty of another sort?—namely, the difficulty that you have formed an inveterate habit of thinking on these things perversely? Is it not a fact that whenever the subject of religion is urged on your notice, and in whatever form, you regard it as something to be disputed, or as something to be argued about, or at any rate as something to be criticised? Is it not a fact that while the subject is often brought before you, and while you think about it not a little, you never take it up in earnest as a personal interest? Perhaps your mind, at the mention of any religious topic, is hurried away into the intricacies of its metaphysics, and finds no end, in wandring mazes lost. Perhaps your thoughts are occupied in considering the connexion of religion with morals and manners and the welfare of society. Perhaps you are bent only on scanning the form and garb in which the subject is presented. Or in some other way you may have learned to regard the subject always as something abstract, detaching it entirely from the thrilling interest of its relations to yourself.

Now if this is the case with you, here is a difficulty always in the way of your becoming practically acquainted with the power of religion. This speculative and critical habit of yours must be resisted, must be broken. And we ask you now to break out of this perverse way of thinking, and to regard the subject before you,

not as a subject of speculation or of criticism, but as a serious and weighty interest of your own. - Do not stop to raise irrelevant questions—do not stop to scrutinize the shape and mode in which the matter is presented. Let your only questions be whether the considerations which we urge are true; and if true, whether they are worthy of attention; and if worthy of attention, whether you will act accordingly.

Another obstacle to the conversion of minds like yours, often exists in the general tone of feeling around them. Of course, their most intimate and constant associates are like themselves, without any personal interest in religion, guilty of entirely neglecting their souls. Consequently *all* the influence of their most intimate companions is to keep up their habitual indifference. They have indeed associates and friends of another sort—men of cultivated intellect like themselves, who are yet known and acknowledged as followers of Christ. But it may be, and too often it is, the fact, that in their intercourse with these men the subject of religion rarely if ever comes up, or when it comes up fails of being treated with that interest and emotion which it deserves, and which it is always expected to excite in such minds as have experienced its power. We need not stop to say what a dereliction of duty, or what coldness of Christian feeling is indicated by such conduct in those who profess to be devoted to Christ—that we leave to be determined by the consciences of whom it may concern—we only state it as a fact that not unfrequently the intercourse which exists between one intelligent and educated man who is a Christian, and another who is not a Christian, is actually an obstacle to prevent the latter from earnestly attending to the claims of religion. He respects the gospel; acknowledges its truths; and sometimes, in his hours of retirement, has serious

reflections. He looks with a peculiar respect on those intelligent and cultivated friends of his whom he knows to be Christians; he has no doubt that with them religion is a subject of deep and happy interest, and he naturally expects that in his intercourse with them, religion will come up in an interesting attitude, and will be urged on his notice with the freedom and the warmth of friendship. But it does not so come up. In his intercourse with such friends he does not find himself under exactly that sort of influence which he expects; there is very little said to urge the subject on *him* more than if he were conversing with men like himself. He wants something to give him an impulse, something to rouse his feelings, something to bring the matter before him in a new light; and for that something he is waiting, and waiting in vain. If he were once placed in circumstances where his friends, or any of his friends, with whose minds and pursuits he can fully sympathize, were thoroughly awake, and ever overflowing with the warm emotions of a Christian spirit,—nay if once *one* Christian friend his equal in mental cultivation, would earnestly and affectionately entreat him to consider this great matter, perhaps the impulse might be given which would result in the devotion of his heart to God.

Is there this difficulty in your case? Do you find in the general tone of feeling through the circle of your friends, an influence which operates to prevent your attending to the claims of God and of his gospel? Then here is an obstacle which you must overcome. Why wait for this impulse? What need of that particular excitement which you are waiting for? Does the want of this impulse dissolve the obligations of the creature to his Creator? Does it neutralize and falsify the eternal truth of revelation? Does it affect your duty or the necessity of your nature by one jot or tittle? If not,

why should you wait for such an impulse? Then take up the matter now in earnest and surrender your whole spirit to the influence of truth and duty; for while the difficulty in question gives you no excuse, it is operating to shut you out now, and threatening to shut you out always from the service of God.

Another difficulty, common perhaps to all these cases, is the pride of character. It is a feeling akin to that which Alexander expressed, when he inquired if there was no royal road to the knowledge of geometry. He would like well to be acquainted with the science; but he did not think it seemly that the son of a king should be compelled to make his attainments by the same slow and toilsome process with the child of a peasant. So there are many who would willingly be Christians if there were some royal road to piety. They would like well to be Christians; but they do not like to humble themselves into the attitude of inquiry and anxiety and penitence. It will do, they think, for rude and uninstructed minds to repent and be converted; but as for themselves, is their cultivation and their intelligence to go for nothing?—is there no other and easier process for such as they to attain the favor of God and an interest in Christ?—if they should be found taking the place of anxious and interested inquirers, earnestly bent on seeking the salvation of their souls, what would be thought of them?—what would be said?—how much would it let down the staid and dignified elevation of their characters? Thus a pitiable pride operates on such minds with a secret but peculiar energy.

Is this pride operating on you? Then you must resist it, or you will never experience the power of Christian truth. With all your intellectual elevation, fancied or real, you *must* be converted, and become as a little child, simple, humble, docile. You must sit down at the feet of Jesus to

learn of him who is meek and lowly in heart. You must take his yoke upon you, and his burthen, or you never can be his. If you have been influenced by this pride—and such doubtless is the fact—renounce it now—be ashamed of it—despise yourself for having indulged it; and take up the subject now before you with the simple determination to know and obey the truth.

Such are some of the peculiar difficulties which are probably co-operating with the common perverseness of human nature, to hinder you from commencing a life of piety. We ask you to look at these difficulties. Does not every one of them diminish the chance of your becoming an experimental Christian at some future period? Do they not all warn you against putting off the day of serious reflection and decision? Do they not tell you that it is time for you to be in earnest on the subject of religion? And is it well for you, while such causes are operating on your character and fixing your destiny, to do nothing? Will you not be persuaded then henceforth to give your whole attention to the interests of your immortality and to the claims of God?

But your peculiar dangers are not the only thing to be considered. You are invested with peculiar *responsibilities*. It is not for nothing that God has made you what you are, and has bestowed upon you the privileges which you possess.

The bare fact of your having enjoyed this mental cultivation lays you under a special obligation to God. Every man, whatever may be his circumstances, is under an imperious natural obligation to love God and serve him. And every man who hears the gospel is under an inevitable obligation to obey it. Is your responsibility now in this matter nothing peculiar? What! shall the poor child of ignorance and infamy, if he become in any way acquainted with the gospel, neglect it at his peril; and shall not a double con-

demnation light on you, if with all your opportunities, with your knowledge, with your mental refinement, you live without God, neglecting the salvation which he offers you, and evading the application of his commandments to your conscience?

The peculiar influence of your example over others, invests you with a special responsibility. No man can be neutral in his influence. Every man is operating by his example, either for God or against him. But the influence of an intelligent and educated man is something different from the influence of a man whose mind is uninformed. Whatever elevates a man to any distinction, gives power to every action of his life. The example of a rich man is a blessing or a curse to the community. The example of men in office exerts a wide and mighty influence. But there is no example which operates more powerfully than the example of instructed and cultivated minds. A rich man may be despised, he *will* be if he has nothing but his wealth to recommend him; and that contempt will very much obstruct, if not destroy the influence of his example. Men in office may be despised too; and if ignorant and rude they will have little influence. But what is done by men of education, commanding that respect which always will be given to intelligence, operates on others with a mighty energy to mould their opinions or to sway their conduct. Think now within yourself, how many minds around you are affected to a greater or less extent by what they know of your opinions and what they see of your conduct. And in view of this fact judge whether there is no special responsibility connected with your opinions and your course of action. Your turning to God and becoming a man of prayer and faith and holy zeal, your assuming and sustaining the character of a follower of Christ, would produce, not only in your fa-

mily and in the circle of your intimate associates, but all around you, surprise, attention, serious thought, inquiry, and perhaps conversion. What effect then, think you is produced by your living as you do, without God, without prayer, without any interest in things not seen. How many are there, think you, who say within themselves, *He* neglects religion, and therefore I may neglect it; he takes no interest in these things and therefore I need not give them my attention. Judge on how many souls your example is shedding a malignant poisonous influence; how many hearts you are hardening into indifference; how many consciences you are searing into terrible insensibility. And judge with what emotions you will render your account of all this influence, when you shall meet these souls at the tribunal of your Maker and theirs, your Redeemer and theirs.

Your opportunities for active usefulness increase your peculiar responsibility. There is nothing, plainer or more unquestionable than this, that the power to do good creates an obligation to do it. Now look around you and see what power to do good, what means of influencing the minds of others, what opportunities of serving God and advancing the cause of holiness, are within your reach. Compare your power of serving God and blessing your generation, with what it would be, if you had received none of that intellectual improvement by which you are now made to differ from so many others. Imagine what you might do if you were truly and heartily bent on doing good. Think what would be the result if all the men of education like yourself in the community would concentrate not only the influence of their example but the energy of their active powers in vigorous efforts to advance the honor of God and the true happiness of men. What would be the result if all the men in the community whose

standing corresponds with yours, should become, at once, active, ardent consistent Christians? For your individual share of that result, you are individually accountable. If you were rightly disposed, you might accomplish great good. You might carry with you, into every circle in which you move, the light and fragrance of Christian devotion. You might not only exercise in your own person, but diffuse around you, the spirit of prayer and faith, the spirit of active and enterprising benevolence, the spirit which loves to speak words of consolation to the children of affliction and words of warning and instruction to the wicked. You might communicate a stronger and accelerated impulse to every enterprise of Christian zeal which is on foot around you. All this and more, you might do if you would. And if you do not what you have the power of doing, you must render an account of your nondoing, and you must hear the sentence, "O thou wicked and slothful servant!"

Looking thus at your peculiar obligations as an intelligent and educated man, do you not see how important it is that you commence immediately a life of Christian piety? How can you discharge your special responsibilities, if your heart is full of worldliness, selfish, forgetful of God? The simple fact that you have enjoyed that mental culture by which you are distinguished from so many, lays you under special obligation to your Maker; the peculiar influence of your example imparts a corresponding importance to your opinions, your language, your whole conduct; all your extended opportunities of active usefulness go to swell that account which you, as an immortal being, are speedily to render; and how can you sustain this wide and weighty responsibility? Look within you and around you, and answer. Must you not be born again? Must you not receive some heavenly impulse, kindling and warming all that is dark

and cold within you, rousing into life the long and deadly torpor of your moral powers, breaking the bondage of earthly affection, and bringing you into the light and liberty of the sons of God. With all your advantages, with the influence which you are of necessity exerting, with your thousand opportunities and means of doing good, *can* you without a serious inward transformation, without repentance unto life, without that faith which makes us partakers of the Divine nature, without a new heart and a new spirit,—live to any worthy purpose? Is not every year which you spend in your present course of action lost, worse than lost? We put the question as demanding serious attention in connection with the great subject now before you; can you live to any purpose worthy of your station among men, without ardent devoted piety? If you cannot—and you know such is the fact—we beseech you without one day of procrastination to devote your heart to God and to give your whole soul to the Redeemer.

But here our argument does not rest. Religion is to you just what it is to every other man. Without it there is no true dignity in human nature. Without it there is no true happiness. Without it you perish forever. The gospel comes to all. To all its offers are alike. On all it urges the same claims enforced by the same sanctions. If the rich man may not be exempted on account of his riches, or the man of office for the sake of his honors, so neither may you be exempted on account of any intellectual refinement. Religion is not for one order in society alone, or for one degree of intellectual improvement; it is for man, immortal, sinful, ruined man.

By its intrinsic quality it so corresponds to your nature, that the possession of it is vital, and its rejection mortal, to your felicity, even independently of its being made obligatory by the positive injunction of the Almighty.

From the spiritual principle of your soul, there is an absolute necessity that it be raised into complacent communication with its Divine Original; it is constituted to need this communication, now and forever: and if it be not so exalted, it is degraded and prostrated to objects which cannot, by their very nature, adequately meet, and fill, and bless, its faculties: to be elevated to this communication, is religion. You do not I presume, wish that your spirit were a being destined to final extinction a few years hence; but would you have it be immortal, and yet estranged from what must naturally concern it as immortal? If really immortal, it is under a plain necessity of its nature to give a devoted regard to its interests of hereafter, of eternity: to do so, is religion. Again your soul is tainted with corruption; it is infected with sin; you are sometimes conscious that it is; and this is a malady which may cling to it, and inhere in it, after all bodily diseases have ceased in death. But then there is the plainest necessity that some grand operation be effected in it to remove this fatal disorder; that its condition be renovated and purified; that the action of its powers be determined to the right ends; that its guilt be pardoned; that, in one word, it be redeemed; now this great process in the soul is religion.

Here then we rest our argument. You are not independent of the gospel, nor are you raised above its claims or its threatenings. You stand in need of the forgiveness which it offers, and of its influences to purify and bless your nature, as truly as the most wretched of the sons of ignorance. You are a sinner, and for you a Saviour is provided. You are immortal, and for you there is provided glory that shall never fade. You are a spiritual being debarred by guilt from God; and for you there is provided a spiritual renovation to make you a partaker of the Divine nature. Reject that Saviour; and your sins come down upon your head like mountains. Turn away from that immortal glory; and all your future being is filled with unholiness, and blasted with inherent misery.

Neglect that spiritual renovation; and your soul shut out from the light of love and purity, must suffer an eclipse of total and eternal darkness.

These are plain and familiar truths;—but they are truths which you have never yet applied to practice. In view of these plain truths we ask you; What is your decision? Will you do nothing? Ah how fatal is it to do nothing! Will you rather take the attitude of penitence and prayer? Will you not begin to be serious and inquiring? Will you not from this hour, arrange all your pursuits and purposes on the scale of eternity? Will you not now hasten to be alone, and kneeling down before Him whom you have been so long neglecting, cry—like the talented and learned Saul of Tarsus, when the power of God had laid him prostrate—“Lord what wilt thou have me to do?”

A Sermon addressed to the Legislature of Connecticut, at New-Haven, on the day of the Anniversary Election, May 3d, 1826. By LYMAN BEECHER, D. D.

The Providence of God displayed in the Rise and Fall of Nations: a Sermon delivered at the Annual Election, in Trinity Church, New-Haven, on Wednesday the 7th of May, 1828. By NATHANIEL S. WHEATON, Rector of Christ Church, Hartford. Published by order of the Legislature.

The Responsibilities of Rulers; a Sermon, delivered at Concord, June 5th, 1828, before the Constituted Authorities of the State of New-Hampshire. By NATHANIEL BOUTON, Pastor of the Congregational Church in Concord.

THESE discourses were delivered in accordance with a practice which has been in existence since the first settlement of New-England. The practice was originated by a belief in

the Pilgrims that religion and law were closely connected: They wished to lay religion at the foundation of the state. They desired that the sentiments of a pure system of piety should be interwoven with all civil enactments; and not merely encompass and adorn, but be transfused into the very vitality of their new republic. It was evidently their wish to establish an order of things as original as it was pure; and to cause the enactments of law and the institutions of religion to grow together in affectionate amity and concord.

They deemed it proper, therefore, to call before the legislators of the commonwealth at regular intervals, the ministers of religion. And while it was never thought that the voice of a minister of God should be held to have any claim to a moulding of the laws, it was thought not to be improper, that religion should be suffered to utter her admonitions in the temples of justice, and to offer her sanctions to give increased authority to the laws.

This custom, as far as we know, is peculiar to New-England. To us, there has always appeared to be an evident propriety in the custom. We are no advocates for a union of church and state; but where two sources of influence essentially independent must bear in a most important sense on the interests of the community, it is evidently not improper that on great occasions the one should be allowed to express its admonitions in the presence of the other. The voice of religion in times of great party excitement, may serve much to allay party feeling. Its rebukes may check incipient corruption. Its admonitions may give increased mildness and justness to the laws. We rejoice, therefore, that this custom has been preserved. Amidst the wreck of many institutions of equal value established by puritan piety, the observance of this custom proclaims that there is yet in the com-

munity a wholesome deference to the institutions of religion; and that there is a willingness that the laws of God should not be forgotten in the halls of legislation.

We have not taken up the discourses at the head of this article for the purpose of analysis or comment, though each of them might furnish excellent matter for such a purpose. Dr. Beecher's is a happy tribute to the memory of our fathers, and contains an impressive exhibition of the relations and responsibilities of the nation of their descendants. It has twice been published in the pamphlet form, and we are glad to see it in the recent volume of his "*Occasional Sermons.*" Mr. Wheaton's Sermon is an eloquent discourse, written in the spirit both of religion and philosophy, on the connexion between the morals and the rise and fall of nations; and with a commendable freedom the preacher applies his subject to his own country and the assembly he was addressing. It was worthy of the audience not only of legislators, but would be a profitable admonition to those whose suffrages constitute them such. And we rejoice to remark that the sentiments of the hearers proved in this instance to be in accordance with the spirit of the discourse. Years have gone by since vice has met with so effectual a check from any legislature of the State of Connecticut, as from that of the present year.—The discourse of Mr. Bouton is characterized by just views expressed with Christian plainness and fidelity, and could not fail to impress his hearers with "the responsibility of rulers." The discourses are all worthy of the places in which they were delivered, and like a multitude of the "election sermons" which have preceded them, might profitably draw us out into extended remark on the topics they discuss. But we purpose now to give our thoughts a different direction; making of these discourses—the freshest in the series

to which they belong—an occasion for offering some considerations on the appropriate influence of religion on law.

It will conduce to an elucidation of our subject to remark, in the first place, that the influence of religion on the laws of a nation is always direct and decided.

There are but two ways in which human laws are originated. Governments, the framers of laws, are either different modes in which the people control themselves, or different forms in which a power independent of the people controls them. It is needless to say, that the latter is the mode by which most of the European, Asiatic, and African governments are administered. Military chieftains, hereditary despots, or successful invaders, have substantially the government of all the tribes of men, except the very few which claim the appellation of republics. It is evident that the interest and feeling of all such men must be essentially distinct from the sentiments of the people. Usurpation, invasion, or despotism in a regular genealogical descent, is equally aloof from all sympathies with the mass of the people. Government there is merely an exhibition of will; and of the power—no matter how acquired—of enforcing that will. No tender feelings, or common sympathies, or identified interests, can bind together the sovereign and the community. They move in different and often opposing spheres. Law therefore, is an expression of the will of an individual, having no necessary connection with the habits of thought, or moral feelings, or intellectual character of the minds that are thus made subject to the will of a despot.

Yet while it is evident that the *people*, and distant observing freemen, can have no sympathy with the acts of such rulers, it is also clear that the laws promulgated by them, must have a very close connection with their own religious sentiments.

On many of the great interests of man the affairs of the state and the church must be identified. On others, the sovereign will feel that the religious sensibilities of the people may be made most important auxiliaries to the great purposes of the state. On all, the maxims of his own belief, will blend themselves, designedly or undesignedly, with the laws. The religious complexion of his own mind will tinge the character of his mandates. Are his religious sentiments stern and gloomy? Like Draco, his laws will be written in blood. Is he sensual, and lax in his notions of morals? As in the regions of Mahometanism, such will become the code under which the nation will live. Is war, in the sovereign's estimation, the loftiest of all pursuits, and victory the grandest of attainments? Then, like the defenders of the Crescent, and the myrmidons of the late Emperor of France, the religious sentiments of the nation will be made to bend to this sentiment of the sovereign. The laws of the Turk are but an echo of the religious sentiments of the Sultan. The code of China is but a transfusion of the opinions of the Emperor. The enactments of Robespierre, of Napoleon, and of the Bourbons, partook severally of the sentiments of those successive despots. The statutes of the vast countries of Russia, are but a reflection of the qualified Christianity of its Czars; and the milder laws of England are a proof of the deeper hold which Christianity has had on her kings. But on a subject so obvious, it is scarcely necessary to adduce facts.

The other mode of government which we suggested as existing, is that which has its origin in the people. It is less necessary here, perhaps, to say that the religious feelings will be transfused directly into the laws. The people either by themselves or by their representatives, frame the laws under

which they live. Any widely diffused sentiment therefore in the community, must be perceptible in the statutes of the state. A comparison of two distinct and differently organized republics, would present this remark in a striking point of view. The statutes of the United States placed by the side of those of Sparta, though on points no way directly connected with religion, would yet be a sufficient proof that they were respectively framed where some widely different religious system had taken possession of the community. The mildness and peaceful aspect of the one; the universal justice declared in reference to transgressors; the condemnation of *all* crime; compared with the martial aspect of the other; the patronage of enormous offences against good morals, and the general stern complexion, would all show that some independent systems of far different character, had secretly insinuated themselves into the laws, and left the traces of their passage differently marked on their features.

Rather, however, than pursue a comparison, of this kind with other nations which must be obvious, it will be more to our purpose to inquire in what way Christianity has left its impress on the civil code, and the acts of the government in this country.

Here it must be manifest that for the complete illustration of the happiest mode of that influence, our republic has risen under most auspicious circumstances. Its origin, its progress, its present character, have all conspired to produce the happiest possible blending of religion with the laws.

When we turn our eyes to our mother country—that country containing once the germ of our now prosperous republic—we are struck with the influence which Christianity has been allowed to exert over her institutions. More than forty gene-

rations have passed away since the standard of the cross was planted on that then barbarous island. Its people and its kings, therefore, have long had an opportunity to be brought under the influence of the Christian scheme. The vestiges of idolatry—the relics of the pagan religion, except what has travelled down from antiquity in the classics—have for many centuries been unknown. The whole political or moral influence, that has been carried forth from any system of religion, has been from the Bible. Christianity has had therefore a long, and in some periods of the British history, a most triumphant reign. Dark indeed when the nations of the continent were dark; gloomy and superstitious under the dominion of Papal Rome, she has yet been the first to rise with the light of the Reformation, and has through all the periods of her history evinced more than any surrounding nation, the influence of Christianity on her laws.

Were we to attempt to portray the causes of this honorable exception to the entire darkness of the power under the dominion of the Roman Pontiff, we should trace them in her distance from the Papal See: in the native sternness and independence of her citizens, and in the influence of her universities. The yoke of the papacy was always borne reluctantly by the hardy sons of Britain. Her universities grew up in close connexion with Christianity. They were designed to spread farther the light of the gospel. They have, in both houses of Parliament, in nearly all the periods of her history, furnished the principal enactors of her laws. Hence the very sentiments of the combined seats of learning and piety, have gone directly into the legislative councils of the nation, and thence into the statute law. Hence it is, that her jurists so respectfully refer to the laws of God, as containing the foundation of all legal authority, and acknowledge

so uniformly the indebtedness of Britain for her peculiar institutions to Christianity.

There is another influence which came forth from her universities. It was there that the first rays of that light shone, which was in two centuries afterwards to rise with new splendor on other parts of Europe, and ultimately to illuminate every land. Wickliffe, the morning star of the reformation, dared first to pour the light of truth on the minds of the English people, and to defy the thunders of the Vatican, and to shake the very throne of him who sat in the place of God. The rays of this morning star, spread over the nation, and glimmered, though faintly, in the thick surrounding darkness. Yet though his name was branded with infamy, and his books burned, the light which he had kindled, had gone too far to be extinguished. It spread never to expire, over the minds of Englishmen. Hence it was that England was among the first to greet the approach of a brighter morning, and to hail the light beaming from Germany and Geneva. The sentiments of the reformation therefore, were early breathed into her laws. The prelates and sovereigns caught the flame, and she soon stood first in the effulgence of Christianity, as she had been first among the nations of Europe in civil freedom.

It is from this people that we have sprung. Under the influence of such laws, and under such trials as there consummated and sanctified the efforts to establish pure Christianity, our fathers were nurtured. In the direct adoption of the English common law as our code, and in the wide influence of her statutes, and in the imitation of her form of Government, we have become *hereditary* possessors of institutions, whose shape had been given by Christianity. The gospel mingled with the laws, has thus been borne across the waters, and become the basis of our own legislation.

But there was a still more direct influence of Christianity in shaping our form of government. In the bosom of that nation grew up also the stern and unbending virtue of the Puritan. There he fired his soul with the love of freedom:—a freedom of which he never thought or dreamed except in connexion with Christianity. Hence when an unkind mother casts out from her bosom the lover of the rights of conscience, he bore across the deep the same unshaken attachment to liberty based on Christianity; and reared here the form of a government, into every branch of which it was intended to infuse the pure influence of religion. Colleges, therefore, whose sole original design was to spread the influence of the gospel, grew up under his hand, and have imparted thus the sentiments of the pilgrim to our laws. Harvard and Yale, founded primarily for religion, gave to our early legislatures most of our lawgivers, and to our revolution some of the most stern defenders of freedom. The sentiments thus implanted have been borne through the community. The expanding population, has carried those sentiments—diluted indeed with profane and pagan mixtures—far to the regions of the west; and they still exert an influence not always acknowledged, but always most efficient in framing wise laws, and preserving the purity of our institutions.

It would be a waste of time to attempt to prove that the religious sentiments of this people, must always find their way into the National Legislature. The framers of our laws go from our bosom, and are a proper representative of the religious sensibilities of the community. It is this fact, which gives such vast importance to what we have now to suggest on the salutary influence of Christianity on our laws.

The first thing on this subject, which has influenced the minds of ancient and modern legislators, has been the fact that human laws cannot

be so framed as to bind the conscience.* For their support they must appeal either to the arm of physical power, or to the suggestions of interest:—we mean that the legislator has appropriately only these two sources of efficiency, to produce obedience to his mandates. The mighty power of the human conscience is an engine which it is not reserved for the human legislator to wield. Conscience is originated by religion: it always acts in connexion with religion. Hence unless the magistrate can enlist its aid as an important, independent principle—brought in by juxtaposition, and not amalgamation—to sustain his system, it must always be an important independent principle in opposition to him. The aid of the powers of conscience, the Greek and Roman legislators endeavored successfully to secure by taking the popular religion under their own control, and legislating on the proper number of national gods, and their character and counsels, and the appropriate rites of their worship. The *want* of such control, produced the rupture between the Puritans and the government of Great Britain—between the Huguenots and the government of France. But while the pagan religions could thus be taken under the care of the magistrate, and the public conscience be thus shaped at pleasure, it is evident that Christianity is made up of far more un mouldable materials. The conscience of a Christian community, can never be directed by an arm of power. That conscience must first be corrupted—and then the whole aid to be derived from it to the laws, would be destroyed:—or the public enactments must coincide with the precepts of the true religion, and then it will become an important auxiliary to the officers of the state. The importance of Christ-

ianity to our laws, is therefore apparent. It is the very life blood of the whole system. Take away the sense of religion in our community, and the legislator must be a mere man of straw. His acts, without the decision of a Christian conscience, will impose no binding obligation. There would be no power left, to execute the laws. The constitution would become a lifeless body, without a soul. Destitute as we are and always must be while our liberties are safe, of armed men to convince the people, there is no power in the community for executing the laws, except that found in the decisions of an enlightened mind. A healthful mode of public feeling therefore—a mode most easily secured by a wide diffusion of Christianity, is essential to the very form and essence of good order in the United States. Despots may cover the mass of physical existence beneath their sceptres, by the application of physical force; but no power can subdue the moral mass of being in the United States, but a well grounded belief that the government is administered in accordance with the will of the God of the Bible.

That laws cannot be executed, in this country, without a correct moral sense, is becoming every day more apparent even to legislators. Hence one after another of our statutes, already become obsolete by the great moral changes in the community, is stricken from the codes of law; and the *form* of the statute removed as the *vitality* had long since been extinct. The removal of such forms of precepts, becomes like the taking away from fences and bushes where they had fastened themselves, of the empty shell of the chrysalis, when the vital principle had been long since departed. So have passed away many of the early statutes of New-England. It has been also for a considerable time observed that the decrees on the subject of the Christian Sabbath have been approximating to a nullity. The re-

*See this thought illustrated in a masterly manner, in Warburton's Divine Legislation of Moses.

removal of them therefore from the statute book, unless there is soon a healthful moral change, will be but removing a useless encumbrance, and a regular following in the wake of public opinion. The statutes against duelling, in most of the states, stand also with a like destitution of vitality; and unless a more efficient public sentiment can be formed, may soon also be removed as a palsied limb from the body of efficient laws.

It is, also, only by the diffusion of the religious principle, that efficiency can be given to wholesome laws in reference to corruption and impure combinations. If the public sentiment in matters of conscience should ever become corrupt, no form of government could be found so well fitted to engender every monstrous and prodigious shape of treason, stratagem, and corrupt alliances as that of the United States. In European dynasties, offices are commonly in the gift of the sovereign; who is by the nature and tenure of his office placed beyond the reach of a bribe. In our own country such offices are in the gift of the people. Let the powers of conscience lose their hold on the community, and he will be the most successful aspirant for office, who can wield most of the inert or chaotic physical mass. The appointment to many offices comes through the representatives of the people. Let Christianity in the executive and senate, lose its hold, and the decision of conscience and of right there be forgotten, and devotion to a party usurp their place, and it is evident that no combination of a lottery scheme would be more involved, or secret, or iniquitous, or destructive to the morals of the community, than would be bargain and intrigue in the very temples of legislation. A substantially sound moral sense has hitherto kept us from such combinations. Heaven grant that the facilities of our scheme of government for such unhallowed in-

trigues may not show to the nations, that it may be as well fitted for political buying and selling, as it has hitherto been for the diffusion of moral and political health through the community. We repeat, however, that in a corrupt state of the public mind, in the absence of all moral restraints and religious feeling, no government on the face of the earth would be so well fitted to become an obscene pool, where the foul and filthy of all orders—the shreds and clippings of all parties—would combine in purposes of evil.

It is well known, moreover, as an important argument on this subject, that a vast variety of duties can never be prescribed by the civil power; and must therefore be originated by some independent system. These duties must be performed from the sense of religion. We refer to those which must be shaped by circumstances; which must be performed where the eye of the legislator and magistrate can claim or exercise no prerogative of inspection; and which to render a nation happy and prosperous, must be interwoven into the spontaneous feelings of men, and be performed by the impulsive force of a sound conscience, rather than by any force of human law. The offices of charity and beneficence, and domestic kind feeling; the parental and filial duties; the urbanity of refined intercourse; and most of the transactions of common dealings, are the duties to which we allude. It is manifest that on these subjects no efficient code of laws can be framed. If performed at all, it must be by the attending agency of a vast principle, that like the sun shining continually, may rest on the community. To produce this, it is almost idle to remark, there can be no system so completely adapted as Christianity. The comparison of one of the peaceful villages that smile on a New-England or Scottish landscape with a similar number of men and habitations in the heart of India or

Africa, or even in polished Greece, would show the force of the observations we have been making.

These remarks are sufficiently obvious. The thought which we feel most interest in offering in relation to this matter, is, that it is to these noiseless virtues far more than to any denunciations of human laws, that society owes its enjoyment. It is far less by the arrest and punishment of the thief and murderer, that the welfare of the community is to be promoted, than by the secret virtues which must glow in every look, and breathe in every word, and sit upon every smile, and spread their blessings around every fireside; or that must wither at every frown, and whose absence must shed the image of death, into every moral action, and pass with his gloomy shadow over every circle in the community. The punishment of the murderer is a distant and rare event, that can affect but an individual, or at most but a few individuals who would be otherwise tempted to a like crime, and in all societies their punishments must occur only at long intervals. The protection of our houses from burglary, and our property from marauders, and our persons from assault—grateful offices of the law—are yet, seldom matters of direct and distinct thought by the people. Important as these and the kindred offices of the law are, yet they do not meet mankind every where, and enter into the soul and spirit of his being. It is the virtues of which we are speaking—of necessity unprescribed by any human statute—that cement the community, and spread over it the aspect of peace. The placid countenance of the beneficent parent, the grateful offices of the dutiful child; the gentle virtues of the bosom companion; the mild features of the philanthropist; and the endearments of the domestic firesides and altars; are all to be originated by some higher power than human enactments.

The eye that weeps at suffering, and the ear that is open to the tale of sorrow, and the heart that bleeds at the recital of another's woes, and the feet that are swift to help, all must be under the control of a scheme that is independent of human government. Nay the eye that beams with patriotism, and the heart that beats high with the love of country, must be kindled and impelled far away from the place of human legislation. In the "scenes" where Columbia's "grandeur springs," in the peacefulness and virtue of the fireside, and the sacredness of our churches, and in the learning of our schools, the plants must arise that shall spread a grateful shade over our country. Such silent virtues as laws cannot direct, are what most ennoble man. Then is he most godlike, when without human control, he moves in firm integrity, and sheds peace around him, and seeks to alleviate the wretched, and is ready to sacrifice his own comfort to the welfare of mankind. We said *without human control*. No earthly power *can* control, in the creation of these virtues. They are the stamp of the Divinity. The Deity has impressed them on man. The Deity has thus stamped them on *our* firesides and altars, and thus made America thrice blessed; and held up an infant nation in the eye of the world, as pre-eminently distinguished in the observance of law, and in the mild, and peaceful virtues, which make *home* a sanctuary, and *country* a paradise.

Combined with the retiring virtues of which we have spoken, and always going hand in hand with Christianity, is our national literature. Yet this is a subject having so direct a relation to the laws under which we live, as to demand a more protracted consideration. It is not always felt as it should be by the yeomanry of the land, that the sentiments which creep into schools and colleges, do more than all other things in shaping the

acts of the government. We know that multitudes of men in every age are the enemies of education. We know that enemies to the learned professions start up every where, even in a soil which for the purity of institutions, owes more to them, than to all other influences combined. Were we set for the defence of education in a community against such opposers, we would ask what would be the complexion of the laws where the narrow views and fixed prejudices of uneducated men were *all* that made up the legislative council? For what else could we look, but narrow policy, and contracted schemes, and the surrender of the great interests of the state to the dominion of selfishness and prejudice?

But we are not called upon to defend the cause of education. This community has acted nobly on this subject. The result strikes us in all our towns, and villages, and hamlets. It is seen in the progress of the arts, in the diffusion of good morals, in a broad and liberal policy in internal improvements, in able diplomacy with other nations. Enemies of learning as well as of all that is good there will be. But opposition on this subject, in this land, is at too late a period of the world. Science and the arts *will* be cultivated and scatter their blessings with a wide beneficence in all our dwellings. The mansions of the rich, and the cottages of the poor will receive the tokens of this distributor of blessings. Young men of genius, the sons of the rich and the poor, will crowd the places of learning, and diffuse the rich blessing over the community. They *will* fill the learned professions. They *will* make the laws. From these men in coming generations will arise our legislators, and magistrates, and advocates.

Now the influence of religion from this quarter must be manifest. The very sentiments that are taught

in the place of learning, must be breathed forth in the hall of legislation, and on the benches of justice. Exceptions in men of abandoned principles, we know there will be—men whom no education will restrain, and no ordinary divine influence control; still it will be a truth of few exceptions, that the very sentiments of our seminaries of learning, will be reflected in all the places of legislation and justice. Just suppose therefore that the religious sentiments there inculcated are true, and that a fair influence is exerted on impressing its precepts indelibly in the mind, and it is easy to see what an engine of vast force it must be, acting on the intellect of the nation. Or suppose that the fountains of learning become corrupted, and that sentiments alike at war with Christianity and sound morals become the system regularly taught and received, and how soon might we bid farewell, a long farewell to all our greatness. France—which, in her crimes and disasters, has furnished more lessons in political wisdom than any other nation,—has recorded in the anarchy of her revolution, and in her fields of blood, the lessons of her own experience on this subject. It was her literature that first became corrupt. Licentiousness, before it travelled down to the dregs of the community, was distilled from the schools of her philosophers. Ruling in iniquity, and weltering in the gore of her slaughtered millions, she proclaimed to the world how deep was the hold which irreligion had taken on the minds of her citizens. Covered with blood—deformed, and violated—with her hand of blasphemy pointing to the skies, she proclaimed, from the midst of her degradation, how valuable would have been Christianity reflected into her laws, and flowing in her learning, and grasping the sinews of her government.

It is matter of most devout thanksgiving, that our seminaries of learn-

ing, have risen, and spread under far better auspices. With one or two melancholy exceptions, they are nurseries of piety, and sound political views, as well as fountains of sound classical learning. They have been, with these exceptions, by many prayers, and much toil, of spirits of just men now in heaven, solemnly devoted to the great interests of a *Christian* community. The interests of the church and the state, have taken there a united abode. Let the day perish, when there shall be an effort to sever this sacred union. Then, if it ever come, will be written, corruption, and wild misrule, on all the institutions of America.

Another aid lent by religion to laws, is found in the circulation of books in which religion is contained. Had legislators endeavoured to devise a scheme, by which the most tremendous sanctions should be given to wholesome law, or the widest instruction be diffused on the subject of morals, it would have been the very scheme which has been furnished by the Christian religion. It is evident, that it would be impossible for the mere politician to put forth such a wide moral influence, as that now furnished by Christianity. It is needless to say that we here refer to the sacred Scriptures; to treatises in which Christianity is formally defended; to tracts, and periodical publications, and to the more stately and ponderous defences of religion and morals. The circulation of the Bible alone has been found to exert a wider influence on the common mind, than any single book, or any collection of books on a single subject, that have ever been made the treatises of common reading. In connection with that, has grown up sound moral feeling; a marked elevation of intellectual culture; and an invincible love of freedom. When the sentiments of the Infinite Mind thus go forth, and fasten on the

intellects of the people, it cannot be but that in some good degree they should be moulded into conformity to God. It is catching light from the great original source of intelligence. It is inhaling good feeling from an atmosphere that is always pure. It is bearing forth morals of the highest and purest order. And it is therefore finding its way into hidden abodes of moral influence, which the eye of the magistrate could never reach, and restraining from crime which he could neither prevent nor punish.

At the same time that the Bible thus bears of itself the purest of all moral sentiments into the very habitations of the people, it draws in its train a host of less important books containing the essence of the system, and appealing at once to the heart and conscience of the members of the body politic. The little messengers that fly in every part of our land, illustrating and defending Christianity, and taking the place of dying confessions, and obscene songs, and corrupt political, and infidel religious pamphlets, are thus lending an important aid to the laws. Men half educated, as well as those of higher attainments, *will* be in possession of subjects of thought and conversation. If their minds be not reached by that which may be turned to good account, in morals and politics, they will be met by unseemly conversation, and polluted associations and schemes of evil, or by obscene songs and tales of villany. Dr. Johnson once said with great force, if he had the making of the ballads of a nation, he cared not who made the laws.

Now just suppose for a moment, that the whole stock of books on the Christian religion, were removed at once from the people of the United States. We may set ourselves down to consider what a vast change would be soon manifest in the observance of law. We may easily imagine what class of books would obtain

the most extensive substitution in the place of those received. The whole trade of hawking pamphlets of evil—which in some sections of the United States has been arrested by so much counteracting toil, would be instantly revived. The press would groan again under cheap editions of the “Age of Reason,” or the “Ruins of Volney,” or the lucubrations of Voltaire, or the scurrility and low wit of the common jest-book, or the solemn details of the dying confession.

If there should be such a sudden withdrawal of all religious influence as we have supposed, we would ask what has the legislator to introduce in its stead? What, even in the United States, could be found to fill up the vast chasm? What mighty engine could in the place of religion be brought to bear on the common mind? Would the legislator send abroad a code of laws? The people would neither buy nor read them. Would he endeavor to spread the best defence of the constitution that has been written—and which does honor at once to American literature and legal learning, and political talent—the *Federalist*? Its reasonings would not reach the common mind. Its powerful argumentation would fall powerless.

Let it be remembered moreover, that the *laws* of a nation are seldom learned from books. The maxims of Solon and Lycurgus were known little beyond where the living voice proclaimed them. The statutes of the nations where the art of printing is known, are seldom seen by the people at large, and would excite the least imaginable interest if they were. The common law of England, and of this country, comes down to the common mind, only by innumerable filtrations through the courts of justice, and the pleadings of the bar, and the slow process of conversation. It is *religion only* that acts *directly* and with an undiluted influence on the common mind. Its maxims, the

purity of its morality, and the sublimity of its announcements reign therefore in the domestic circle, and *there* by a silent influence gird the great mass of the people to the duties they owe as neighbors, and as citizens.

It is worthy of remark also that the art of printing, so important an engine in the political world, is confined to those nations where Christianity is allowed to mingle with and influence the laws. Whether there be any such necessary connection between this art, and pure religion, we shall not attempt to decide. It is clear, however, that this art, of such amazing potency, grew up in connexion with Christianity,—for the first printed book was the Bible;—that it has spread with Christianity,—for all missionaries have borne it with them;—and that it has been most clearly limited by the bounds of the Christian religion—for neither Turks, nor Persians, nor Hindoos, nor Africans,—nor any other unchristian nation, has yet been willing to accept the aid of an independent press, except as they may have been influenced by Christianity.

The only other influence of the Christian religion on human law which we have to suggest, and which we shall do principally in the language of Dr. Beecher, is the power which it *must* have where deeply felt, and *should* have always, in controlling and subduing the feelings of party. It is impossible not to be struck with the evils which an unqualified attachment to a political sect may do in a republic like ours. It prostrates all that is venerable or sacred in character, or institutions. It disregards alike private and public welfare. The peace of the people is to be sacrificed to it; and the large and sober councils of rulers. For who will be independent, and adventure on vast schemes of public good, when his great leading aim must be to draw around him partizans to secure his re-election to office? What projects

of national improvement can be entered on, where the next election may throw him from office, and arrest his schemes? What political virtue can he secure, where the whole mental and physical power is requisite to balance the probabilities of the next election, and to secure a re-appointment to office?—While its influence is thus direct on the aspirants for office, its power is no less malignant on the people. Virtue and truth among them, will be known and acknowledged only in connexion with party. The contest travels down from the great, and involves neighborhoods and hamlets in war. The common sympathies of life are interrupted; the blood of charity is stopped in the veins; the brow of kindness is knit into a frown; and the face of benignity sinks behind a cloud. The great struggle is for *numbers*. Hence the most worthless of the people are placed on a level with the sober and industrious; and are often, in fact, the deciders of the destiny of the nation. The great interests of the people become thus narrowed down, and are sacrificed on the altar of the leader. For every political party is under the dominion of a sovereign. Such results can never be accomplished, but by a presiding intellect. There is a monarch at whose feet the confederated partizans bow. It is an effort to rear beneath the forms of freedom the tyranny of despotism. Every party has, and owns its lord. Some master spirit, which without a crown and sceptre, exerts his sway over the whole clan. He is surrounded by his nobility, each of whom is appointed to preside over his own sphere, and to bring his adherents to the polls. Public interest, rank, talent, and character, are alike to be subordinate to the will of the presiding intellect. His will is law. His ambition is the measure of their devotion to him. His crimes become holiness; his lies are truths, and his lofty aspirings sanctify all subordi-

nate crimes and petty guilt in the hangers-on of the tribe.

We disclaim all reference, in these remarks, to any political parties to the exclusion of others, that now agitate this country. It is not our practice to speak as partizans of individuals, nor except as *principles* are involved, of measures. We have confidence that there is integrity enough in this nation to secure its ultimate welfare. We have confidence especially in the God of our Fathers, that in the approaching presidential contest—that sea of tempests on which the nation has most unwisely for several years been embarked—He will conduct us safely and preserve the ark of our civil and religious freedom safe. We have our private predilections, but we do not deem it fit to prostitute our work to an attack on a political party. In the remarks that we have been making, we have been intending to attack the system of political strife which has dishonored this and every other nation; and to maintain that nothing but a wider diffusion of Christianity, and large views can correct the evil. Many Christians seeing the effect of party, have withdrawn, and refused to appear at the polls. This is wrong. Greatly as they may regret the commotions and crimes, yet it is the presence of such men that is to still the element down into rest. It is the very principles which they love, that are ultimately to triumph over all these evils, and subject all attachment to party to a true regard for the welfare of our country. The right of suffrage is one which they *ought* to claim. It should be dear to every American freeman. It has cost much of the treasure of our fathers—and much of the best blood that has flowed on any soil. By system and conscientious acts, in those who *are* conscientious, the evils of party will be hushed. The great interests of the republic will tower above every other consideration. While, therefore, we

mourn over the calumnies and intrigues which have always reigned in all parties, and sigh that they have ever found their way to our republic, let the lovers of their religion and their country, testify, in every prudent manner, their regard for both ; let the virtuous be raised to office ; and let the duellist and the licentious find the gates of honour barred, and the heights of ambition entrenched against their approach. How much vindictive feeling would be quelled in all political strifes by the mild influence of the gospel ! How would the spirit of Jesus hush all reviling, and angry contention, and bitter calumny ! And how would the pure principles inculcated in the Bible, teach us to rise above all the names and feelings of partizans, and to fix the sentiment, "our country, our whole country, and nothing but our country,"* in the bosom of every patriotic American.

The sentiments which we have endeavoured in this article to support, have been simply an expansion of the thought, that the interests of the republic can be secured only by infusing true religion into all the veins and arteries of the state. We do not mean as a matter of state patronage—but let its *spirit* ascend all our mountains, and go down into all our vallies, and reign in the bosoms of our senators, and statesmen ; in our colleges and schools ; in every association, and at every fire side. In one word, Christians will, of all men, be most obedient to the laws. They will by industry and frugality, do most to advance the prosperity of the commonwealth. They will be most decidedly on the side of learning, and good morals, and the tender emotions that do most to adorn the community. They will, in fine, be foremost at the posts of war to defend their wives, their children, and their common country.

If we are asked how the salutary

* Webster.

influence of religion and law, can be best secured, we answer spread the Bible. Be the advocates of learning. Be the friends of sober industry. Be the patrons of the institutions of kindness. Be the first adherents of every enterprize for imbuing the minds of the coming millions with truth. At home, invoke the blessing of our common Father, on our country. Abroad, subdue the feelings of the partizan. At the polls, hurl the man from office who is a duellist, or intemperate, or corrupt, or licentious—and give your votes for a better man. Bring up all your energies in the service of the land that gave you birth ; and in the service of the church of Jesus Christ, which is the glory of that land, its ornament and its shield.

Our country thus far has illustrated in a remarkable manner what we have endeavoured to present—the salutary influence of religion on law. To this under Him who claims our grateful expressions of praise, we owe our all. Heaven has marked our land indeed with great advantages, but without this all would have been lost. Our rivers are indeed broad and deep and beautiful, but they sink almost into rippling brooks, before the more majestic movements of the Amazon and La Plata. Our mountains are lofty and grand, but they hide their diminished heads at the feet of the lofty Chimborazo. Our soil is fertile, and our atmosphere healthy, and our sky serene, but our soil fails in comparison with the broad fertile plains of the south ; our sky has not the softness of the Italian ; our atmosphere often brings contagion and scatters pestilence. It is the moral sky over us that is most serene—the moral atmosphere that is most pure—the moral sun that rides the heavens with most majesty and glory. We stand on a lofty elevation, and attract to us the eyes of all nations, by our far diffused education ; the

unsullied nature of our religion ; the unbending virtue of our countrymen ; the tree of freedom, which has spread its branches over our soil, and which affords a grateful shade to all the nation. Beneath this far spreading shade, it becomes us to offer unto God thanksgiving. He hath not dealt so with any nation. We will remember his tenderness to our fathers. We will record his goodness as the God of battles. We will speak his praise, that our political system—the wonder of all nations—has risen with so much majesty and glory. We will praise him that no dark storm of war howls along our borders—that not a cloud dims our horizon—that the nation may gather around its altars in peace, and each freeman at his fireside, tell of the goodness of our common Father and Friend. Above all we will praise him that the standard of the cross—great source of all our mercies—has been unfurled in all our towns, and now waves in peace in all our smiling villages.

First Report of the COMMITTEE OF THE PHILADELPHIA MEDICAL SOCIETY on Quack Medicines. Read on the 15th December, 1827, and ordered to be published by the Society. Philadelphia. pp. 37. 8vo.

First Letter of W. W. POTTER to the Committee of the Philadelphia Medical Society on Quack Medicines. Read on the 12th February, 1828, and ordered that fifty thousand copies be printed for gratuitous distribution, and that the same be published in all parts of the United States. Philadelphia. pp. 7. 8vo.

We alluded to this report in our review of Temperance Societies in the *Christián Spectator* for May. We do not now resume the consideration of it from a wish to dabble in things that do not belong to us. But we consider the extensive circulation of quack medicines to be a

cause of such injury to the morals and the welfare of our fellow citizens, that we feel constrained to lift up our voice of warning on the subject.

A committee, consisting of Drs. W. E. Horner, Thomas Harris, Joseph Klapp, Charles D. Meigs, and John Bell, was appointed by the Medical Society of Philadelphia, “to inquire into the remedial value of the more prominent specifics now sold in Philadelphia, under the assumed names of “Panacea, Catholicon, Minerva Pill,” &c. This committee immediately despatched circulars to various physicians in the city, and in different parts of the country, soliciting information. The Report contains the result of their inquiries, and is a very able, and a very alarming document. The first point presented is the weight to be attached to the certificates of certain medical gentlemen in favor of “Swaim’s Panacea.” They thus state the result which is fully justified by the letters which they have published.

It seems then, from the testimony of those whose certificates in favor of Swaim’s Panacea have been so much relied on by the proprietor, and his friends and coadjutors, that nothing is adduced in them calculated to inspire any confidence whatever in its use. On the contrary, Dr. Chapman’s having long since ceased to prescribe it, and his pointing out cases of its alarming effects, Dr. Gibson’s never having seen it succeed in scrofula, the constant failures when Dr. Dewees has prescribed it, added to Dr. Parke’s inexperience of its use, are all circumstances well calculated to deter from recommending it. The only decided effect is that pointed out by Dr. Gibson, of its *salivating*. The physician will, however, of course, prefer prescribing himself the medicine or combination of medicines to produce salivation, when he thinks this condition of things is required by the exigencies of the case. p. 5.

We should be very glad to pub-

lish all those letters, to show on what slight grounds distinguished medical men have *once* recommended a quack specific. Their names at least, are recorded in *terrorem*, to warn them and others against such a prostration of medical authority and influence.

The second inquiry of the committee, was respecting the use of the Panacea in the Philadelphia Hospital and in the Alms-house. In the Alms-house "the principal points of difference between the panacea practice, and the regular treatment of scrophulous patients are, in the greater number of failures under the former or empirical, and the violent and alarming symptoms following the use of the nostrum." The panacea was introduced into the Hospital by Dr. Price, of whom the committee thus speak :

The cause of Dr. Price's admiration of the Panacea need not be dwelt on at present. It is sufficient to remark, that he went to Europe, in the year 1823, as agent of Swaim, for the vending and distribution of the Panacea. Of the results of this mission the world has not yet been informed. p. 6.

Subsequently it is stated, in the American Journal of the Medical Societies," that he failed to introduce his nostrum into vogue in England.

We quote the following to show how much reliance is to be placed on the boldest advertisements of our patent doctors.

The sum of the Hospital practice is found in one solitary case. The Panacea was never purchased for the use of that institution, nor ever received as an article of regular prescription in it. And yet, this circumstance, together with all the facts connected with its use and discontinuance in the Alms House, staring him in the face, Wm. Swaim, in his book bearing date November, 1826, with more assurance than prudence, holds the following lan-

guage: "What can be more satisfactory to the public than to know, that it is used in all institutions in this country, alike eminent for the professional skill which presides over them, and the purely benevolent purposes for which they are designed—the Pennsylvania and New-York Hospitals, and the Philadelphia Alms House?" p. 7.

So far as regards the Pennsylvania Hospital and Alms-house the committee say "the assertion of William Swaim is directly the reverse of truth." We know of a goodly list of names which we are persuaded the committee might have included under the same condemnation.

The third point reported by the committee consists of some general testimonies respecting the efficacy of this medicine. We give a few of the cases. A large number are given in the Report, many of them as bad or worse than those here cited.

"Dr. Samuel Emlen reports, that of all the patients he has met with who have used Swaim's Panacea, he has 'only heard *one* say that he was benefited by its use.' The first patient who came under his notice, and whose name and residence he indicates, was, in the year 1821, visited twice by him, for a scrophulous tumour. A note received from the patient, apprized Dr. Emlen of his having called in other medical attendance, at the solicitation of his brothers. After the lapse of a few weeks, this person called on Dr. E., apologized for his behaviour, at which he expressed great regret, and stated his having employed *Doctor Swaim*; from whom he had taken seven bottles of his Panacea, at \$5 per bottle, without any good effect. He added, that Swaim then went to the apothecary, who had formerly made up Dr. Emlin's prescriptions in this case, and obtained some of the very same medicine which the latter gentleman had directed, and which Swaim gave to the patient. This person having detected, immediately, the medicine by its taste and appearance, was disgusted at the trick; and, wearied with the ill success of his new doctor, discharged him. Dr. Emlen

having received what he conceived to be a suitable apology, took the patient again under his care, who in a few weeks was entirely well.—p. 8.

Dr. Emlen states his having seen a number of poor sailors, who applied for admission into the Hospital, after expending all the funds they had in this and other Panaceas; and a poor carter, who told him that he had spent \$50 in Swaim's Panacea, for rheumatism, which had done him no good, and that his son had laid out \$28 in the same medicine.—p. 10.

Dr. Emerson states his having known children greatly injured, by having Swaim's syrup given to them, for the removal of swellings suspected of being scrofulous, but which proving to have arisen from acute inflammation, were driven to suppuration under very aggravated circumstances.—p. 10.

The third case recorded by Dr. Harris, is of Mr. K., a scrivener, afflicted with dyspepsia. This person applied for relief to Swaim, by whom, as might have been anticipated, the Panacea was prescribed. After he had taken the second bottle, he became *salivated*, and was affected with a mercurial eruption on his shoulders and face. On his showing the eruption to Swaim, the latter expressed his satisfaction at its appearance; and added, that his "medicine was driving disease out through his skin." The patient was thus encouraged to persevere in the use of the medicine, until he had taken a few bottles more. The effect was an increase of the *salivation*, and an extension of the cutaneous disease, until nearly the entire surface of the body was covered with it. Having been kept for three months in this state of profuse salivation, which was accompanied by mercurial ulcers, and extreme emaciation, the sufferer applied to Dr. Harris, and a medical friend of his, for relief. But it was too late; the long continued irritation produced by the Panacea, brought on ascites, or abdominal dropsy, of which he died in a few months.—p. 11.

Dr. Griffith certifies;

The only quack medicine alluded
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to in your circular of June last, of which I have been enabled to judge, is "Swaim's Panacea." This I have seen administered in several cases, generally without producing any beneficial effects. In one case, however, of obstinate and ill conditioned ulcers, it was certainly of use. Of its dangerous nature when taken without due attention, I met with a melancholy instance soon after its introduction. In 182—, I was called to a man, at that time residing in Blackberry Alley, said to be dying of hæmorrhage. I found him discharging great quantities of blood from his mouth and nose, and threatened with suffocation from his inability to rise. The flow proceeded from large and deep ulcerations of the mouth, which implicated several small arteries. By the usual means, the hæmorrhage was arrested. On inquiry, I found that he had been afflicted with rheumatic pains, for some time, for which some friends had recommended Swaim's Panacea: he had taken about three or four bottles, when it produced a violent salivation, which ended in extensive sloughing of the jaws. He declared that he had taken no other medicine. Next day, I requested Dr. Hays to see him with me, which he did. The man remained in a tolerably comfortable situation for a day or two; when the hæmorrhage again occurred, and, before any assistance could be rendered, he sank under the discharge.—p. 34.

These cases are a specimen of the rest. The extent of the mischief done by this medicine may be inferred perhaps from the wealth of the proprietor, acquired as we have understood by the sale of his nostrum.

The committee give the following history of the introduction of this syrup into general use, on the authority of a committee of the New-York Medical Society.

It appears from this report, that about the year 1811, Dr. Berger, the elder, was joined in consultation with several physicians of New York, in the case of a gentleman laboring under a loathsome complication of disease, the sequelæ of syphilis, and the repeat-

ed and irregular use of mercury, which had resisted all the ordinary modes of treatment; and at his (Dr. Berger's) suggestion, the Rob of l'Affecteur was given with good effects. "The remarkable recovery of this gentleman, and the difficulty of obtaining an adequate supply of the rob for extensive use, owing to the restrictions that at that time existed in our commercial intercourse with Europe, led Doct. McNevin, who was one of the physicians in consultation, to give publicity to its composition and its worth. He accordingly published, in the third volume of the Medical and Philosophical Journal and Review, the recipe of M. Allion, a French chemist, for its preparation. The remedy prepared according to this recipe, with the exception of substituting the bark of sassafras, or the shavings of guaiacum for the marsh reed-grass, was soon after employed by several of our city practitioners, with the usual happy results. Among many patients, Mr. Swaim, then a book binder, living in this city, experienced its beneficial effects in his own person; and soon after succeeded in obtaining from Dr. N. J. Quackenboss, the practitioner who had administered it to him the recipe for its formation, and the directions for its employment: whereupon he removed to Philadelphia, and set forth the vegetable syrup which he denominated Swaim's Panacea, for the treatment of those diseases for which the rob had been so long celebrated. In the first instance, Mr. Swaim's directions for using his panacea, for preparing the sarsaparilla ptisan, and the quantity and the times of taking it in conjunction with the syrup, were the same, nearly verbatim, as those given by Dr. McNevin, in the publication above referred to, for the use of the rob; but of late he has altered the directions considerably, and has ceased to insist on the conjoined use of the sarsaparilla ptisan, even in small quantities. The flavor of the sassafras in the syrup first prepared by Swaim was very perceptible; but it is now the opinion of many that he has substituted the leaves of the Pipsisewa (*Chimaphila corymbosa* of Pursh) for the marsh reed-grass, sassafras, or guaiacum, which we think very probable. However this may be, the syrup also contains the oil of winter green; (ol gaultheriæ;) for its flavor is evident

both to the smell and taste. Swaim's object in this addition is doubtless to disguise the other materials, and to render the medicine agreeable to the taste; but it may also be a useful addition as a stimulant and carminative, obviating that loathing and disgust of the medicine, which sometimes occurs from its long continued use. pp. 21, 22.

Indeed it is a point abundantly established that very few of the common specifics differ in any important particular from the combinations which are well known to intelligent physicians. We know that many of them are the simplest possible. For instance, the medicine known by the name of "Anderson's Cough Drops," which meets with a most extensive sale, we are well assured was first prepared on the shop counter of a country apothecary in this state, by a wandering journeyman saddler; and consists of nothing but three or four parts balsam of honey to one part laudanum, disguised, as are most quack preparations with the oil of wintergreen. He was led to give it the name of Anderson, from the fact that Anderson's Pills had already obtained a currency. Now it must be obvious at a single glance that such a preparation is fitted to give a temporary relief, but in a vast multitude of cases will be positively injurious, and is very liable to beguile the patient with falacious hopes and prevent his using *proper* remedies, until the disease becomes too deeply seated to admit of a cure.

At the close of this Report, the committee thus apply the information which they had obtained respecting the Panacea of Swaim, to the other deprivative syrups:

The information obtained by the committee, in reply to the circular of the Medical Society, has been chiefly on the subject of the Panacea of Swaim: but, as far as facts have come to their knowledge, there is every reason to believe, that the other Panaceas, and the Catholicon, and Columbian Syrup, are, in composition and

general effects, similar to, if not identical with, the nostrum of Swaim. The proprietors and venders of all of them publish accounts of wonderful cures, performed by their use; but all ought to be viewed with equal mistrust, and, for the reasons already given, be treated with no favor by the regular practitioner, who regards himself as one of the guardians of the health of his fellow citizens.—pp. 28, 29.

To this application of the subject so far as the Vegetable Catholicon is concerned, we have the objections of W. W. Potter, the proprietor of the last mentioned article.

I must protest against the appellation of "Quack Medicine" being bestowed upon the Catholicon, or that of "Quack" to myself, except so far as every person may be termed a *quack*, who makes any pretensions to, but who is in any degree ignorant of the *whole* science of medicine; and, it is believed, that there are very few persons in the community, who would be willing to acknowledge themselves entirely ignorant on this subject, or as incapable of prescribing some remedy in all ordinary cases of disease.

The more proper definition of Quackery is, *bold practice and deceit*; and I have only to desire, that such charges may fall as harmlessly, and as certainly, at the feet of my accusers, as they do at my own. The first charge I entirely deny, and the second I will endeavour to refute in a very few words.—p. 5.

For ourselves while we admit that most quackery is "bold practice and deceit," we consider the essence of it to be the application of specific cures to diseases, without respect to the state of the patient or peculiarities of each case. The whole system of curing diseases by printed directions is quackery. To use the language of a highly respectable physician,* "the same train of symptoms arise from causes the most opposite, belong to diseased conditions

of organs exceedingly different, and requires an intelligent discrimination to decide on their character, and the means they indicate to be employed. Nothing besides is less demonstrated than the specific effects of remedies; nothing less certain than a power to produce their demonstrative remedial results; nothing is more positive than that they frequently aggravate the very condition they are administered to remove." Scientific practice consists in a careful inquiry after the causes of symptoms, the history of the case, the state and constitution of the patient, &c., while the quack's only question is for the popular name of the disease, for which he has a specific, ticketed and prepared. "As though millions of experiments, and two thousand years experience, without the discovery of a single specific or absolute remedy for a disease, was not sufficient to demonstrate the futility of the expectation.

The committee, after a careful examination of the evidence, both written and verbal, submitted to them, respecting the sensible properties, presumed composition, and curative and deleterious effects on the animal economy, of Swaim's Panacea, are led to the following conclusions and opinions. This syrup, when free from any mercurial preparation, not only fails to exhibit virtues as a curative agent superior to various compound decoctions and syrups of sarsaparilla, which have been administered in the regular practice of medicine for the last two hundred and fifty years, in the different stages of syphilis, and in chronic rheumatism and cutaneous complaints, but is inferior in efficacy to some of them, as well on account of the variableness of its composition, as from the occasional loss of the medical properties, and the adulteration of certain articles entering into it. In so large a manufactory as that of Swaim, where no supervision can be exercised on the part of a physician, nor rival efforts made by apothecaries, we are deprived of the usual pledges that the composition called Panacea shall be of uniform

* Dr. Samuel Jackson. Amer. Jour. Medical Science, Vol. I. p. 91.

strength and freshness; and hence, one cause, in addition to others already assigned, of its frequent failures, in the class of diseases, so many of which are benefited by the syrup of sarsaparilla, properly prepared and judiciously administered.

When the syrup contains corrosive sublimate, the preparation is still more objectionable. While all physicians are aware of the occasional efficacy of mercury, in certain stages of syphilis, and in scrofula, cutaneous diseases, ulcers, and hepatic affections, they are also well apprized of the caution with which this metal must be administered under any form, and of the great delicacy and skill requisite in the selection of cases of the above mentioned maladies, in which it can be used without producing serious, and too often irreparable mischief. It is this knowledge which has always made medical men so wary, in the use of this as well as other powerful articles of the *materia medica*. But that empirics, ignorant and consequently regardless of the necessity of such caution, have, at the expense of the health and lives of thousands, performed some cures by the indiscriminate use, or rather shameful abuse of mercury, especially of corrosive sublimate, and of arsenic, is a fact of frequent recurrence in the history of popular errors. We are not in possession of any salutary exceptions to the baneful tendency of the pretensions of empirics to allay suffering and cure disease. The *Panacea* of Swaim is on the same footing with all the quack medicines which have so often preceded its introduction. Imperfect admixture and suspension of the corrosive sublimate, and, of course, comparative inertness of one portion of the syrup, and the most deleterious and poisonous effects of the other, are some of the evils attendant on its secret manufacture. If to these be added, the indiscriminate recommendation of the *Panacea* for every form of disease, to persons ignorant of the nature and stage of their malady, ignorant of what they are swallowing, and totally unable to foresee, and of course unprepared to prevent or mitigate, its deleterious effects, or to avail themselves in time of the counsel and assistance of their regular medical advisers, a faint idea may be entertained

of the mischief which has ensued on the use of this so much and so fatally lauded nostrum. The committee have already spoken of the pretensions of its proprietor to cure by its means, certain specified diseases. They have exhibited the utter fallacy of these pretensions; and will now add their conviction, founded on experience, that when the same, or nearly a similar formula has been prescribed by the regular physician, success has followed its use in cases in which the *Panacea* had either failed to do good or was injurious. The reason of this difference of result is obviously to be found in the judicious *timing* of a remedy on the part of a physician; a word which has no place in the vocabulary of a quack, any more than the practice could be appreciated by his limited capacity. But were the merits of this or any other *Panacea* or quack medicine of even a decided nature, the insurmountable objection remains against receiving, under any circumstances, into medical practice, or of fostering by medical eulogy, the use of a secret compound; since there is so little certainty of its uniform preparation, that the recommendation of a bottle of *Panacea* to day, cannot apply to another bottle prepared tomorrow. The power withheld from the members of the medical faculty of exercising any supervision and correction in this secret manufacture, is not compensated for by any pledge which the individual, who claims the exclusive right, can furnish on the score of talents, education, or philanthropy. No physician could conscientiously prescribe, nor apothecary vend, calomel or tartar emetic, prepared, no matter by whom, if, on inquiry and comparison, the different portions of the article were of unequal strength, and possessed of different chemical properties; still less could a physician or apothecary, with any shadow of propriety, extend the slightest countenance or encouragement to any one who should arrogate to himself the exclusive right of preparing calomel or tartar emetic, and yet refuse permission for competent persons to witness his manufacture, and to point out the errors in his mode of conducting it.

It is a matter of deep regret to the committee, as they are well assured it has long been to the society, that cir-

cumstances should render it necessary to enforce a position, the truth of which has always been admitted by the thinking men in every profession, and which was received as an axiom among the physicians. A hope may now, however, be reasonably entertained, that, although the correctness of the general principle has not, as in former times, carried with it entire conviction, the direct specification of facts will in future, produce unanimity of sentiment among medical men, notwithstanding the partial aberration into which some of them may, in a moment of misplaced good nature, have been betrayed. The time is now come, or, more correctly speaking, the necessity is as urgent as ever, for a line of demarcation to be drawn between the advocates of empiricism, with all its unavoidably attendant train of evils, and the rightful members of a liberal profession, the friends of learning and of science. What physician, who retains the high conscientious feelings of his noble calling, will subject himself to the imputation of conniving with error for the wages of imposture? Or will the eulogist of empirics and empiricism, console himself with the hard alternative of escaping judgment of corruption, at the expense of his understanding; even though an observing world should allow him the option of his sentence?

Another evil, of scarcely less magnitude than the one which the committee have just been deprecating, is the currency given by the daily press to every garbled and partial statement of cures, alleged to have been effected by the various nostrums now in vogue. This course is greatly at variance with the presumed duties of newspaper editors, who are not wont, in matters alien from party politics, to be the ready echoes of ex-parte statements, which may exercise a pernicious influence over the health and morals of the community. In this instance, however, their laudatory notices, whether original or republished, are well calculated to encourage a worse than lottery gambling among their poorer and less enlightened fellow-citizens; by leading these latter to an expenditure of money entirely beyond their means, for which not one out of a hundred receives an adequate equivalent; while very many have their health irrepara-

bly injured. It is, at present, inconceivable, how some, who value themselves on their ripe scholarship, and who are, commonly, so prone to dilate on their sensitive regard for the public weal and the cause of justice, should signalize themselves on this occasion, as eulogists of ignorant conjecture and random experiment, even to the exclusion, in their papers, of counter and more correct statements of the true nature of the alleged wonder-working powers of Panaceas.

The best commentary on this systematized abetting of the cause of empiricism, is to be met with in the increased number of empirics, and the greater boldness and presumptuous ignorance of those who were the first in the successful career of deception.

We fully concur with the committee in their ideas respecting the importance of this subject. The extent of quackery in our country is amazing. Its exposure is required by every consideration of regard to the health and happiness of the community. The occasion justifies the combined efforts of all the friends of humanity. We know not whether attention to this subject is not as high an exercise of Christian philanthropy as the discipline of prisons. "I was sick and ye visited me," stands by the side of "I was in prison and ye came unto me." It is time that the medical profession, to whose guardianship a common consent has entrusted the public health, should arouse their energies, to enlighten the public mind. The *facts*, such as are detailed in this report, must be collected and published, not in medical works, but in the popular journals. Tracts must be issued and circulated. Regular physicians must set their faces against all union with empiricism, and refuse as resolutely to prescribe in conjunction with the use of a quack medicine, as they would to sit in consultation with a quack doctor. They must meet the charge of bigotry and selfishness in this case as they have already done

in the other, with firmness. They are bound to do this, both by a decent respect for their profession, and for themselves as men of science, and by a regard to the responsibility which the general confidence of the community has imposed upon them. We believe one very efficient means of driving out quackery would be, for physicians, and intelligent people, wholly to withhold their patronage from those apothecaries who persist in distributing quack medicines. This would draw a line between science and empiricism, much more distinct than it is now. We wish success to all honest efforts to expose this enormous evil. It would be a good service, if any person would furnish data by which an estimate could be found of the extent of the imposition which is practised upon our country by means of quack medicines. We have no means of doing it at present. But we fully believe, if it were known, the extravagant sums of money thus drawn from the community, and the outrageous impositions practised, and the diseases rendered incurable, and the lives destroyed, would fill every person with astonishment.

Strictures on Health; or an Investigation into the Physical effects of Intemperance upon the Public Health; designed for the use of Valetudinarians of either sex: being an appeal to all who value Health and Long Life. By DAVID MEREDITH REESE, M. D. of New-York. pp. 160. 16mo.

THIS is a very creditable attempt to bring some of the best principles of health within common reach. The author tells us his volume is brought forward with the hope "that it may in some humble degree act as an adjutant in the interesting contest now waging against the strong holds of intemperance." As such we make

it welcome. It will not attain to the first three among the assailants, but will undoubtedly be very useful in the cause. Now that the public mind is awake to the investigation of the subject, every new attempt to obtain or diffuse the light, will have its effect. If it were to be found in the bookstores we have no doubt it would meet with good encouragement. We speak in the subjunctive from our own experience. For having by accident lost the copy on which we had begun to remark, we had no means of replacing it but by sending to "The Book Room" in New-York. This circumstance prevented our noticing this among our other articles on Intemperance in the last number.

Our author goes to his work "impressed with the conviction that intemperance is the prolific mother of human miseries," and that "if mankind were universally temperate in all respects, the catalogue of our diseases, now so appalling, would be confined within very narrow limits, and casualty and old age be the chief passports to the grave." Accordingly his brief chapters embrace "Intemperance in Drinking, Intemperate Eating, Depraved Appetites, Intemperate Sleeping, Intemperate Labor, Intemperance in Clothing, Intemperate Indulgence of the Passions." There is something a little fanciful in this classification. We are not sure that it is as well judged for practical effect. The first on the catalogue in criminality and the magnitude of its evils, outweighs all the rest. And we fear that placing it on the same level with the others, though philosophically correct, will have a tendency to lessen the salutary horror which begins to prevail respecting intemperate drinking.

His chapter on "Intemperance in Clothing," is not, as some of our readers would expect in a book published at the "Conference Office" in Crosby-street, a tirade against excess in style and expensiveness of

dress. It is a luminous view of the ill effects on health, of some prevailing fashions. We recommend to mothers the following statement on "tight lacing by the corset, busks, &c."

Almost every professional man has witnessed the fatal results of this abomination. The author has many times attributed disease to tight lacing, and in the only two instances in which he was permitted to dissect the bodies of two young females of this class, the suspicion was shown to be well founded. The adhesion of parts and derangement of structure were truly frightful; and they had always been defending themselves from the charge by saying, "*I am sure I do not lace so tight as other girls;*" and when accused of violating prudence in this respect, when almost suffocated, would elevate the shoulders, and say, "*Indeed I am not very tight.*" Thus persisting in their hateful intemperance in dress, they prepared for themselves a premature grave. And it is a problem which would puzzle a Jesuit, to prove that suicide is less criminal, when knowingly persisted in by tight lacing, than when effected by a halter or a razor. The ingenuity of the ladies, perhaps, could not be better exerted than in contriving some method of preventing such havoc as is annually occasioned among them, from tight lacing and thin dressing. Surely the fair sex may invent some form of dress which may prevent bad effects on the constitution, while, at the same time, their elegance of figure may not suffer in the smallest degree. And she or they whose ingenuity should effect this contrivance in a manner satisfactory to those for whose benefit it is designed, would save more lives than did Rush, or even Hippocrates himself, and the fair inventor would obtain as well as deserve a mortal immortality among the benefactors of our race.—pp. 106, 107.

For the benefit of our female readers also, we give the following extracts on opium, and snuff.

It is a fact well known to the faculty, that in most of our large cities

there are hundreds of the 'better part of creation,' who, by the daily use of opium secretly taken at the toilette, satisfy themselves with the pleasant sensations thus excited, for the hopeless, irrecoverable state of things which must soon supervene. It is, indeed, neither more nor less than a fashionable way of getting drunk, and ought to be frowned upon by every husband and father in the community. If this ruinous practice is not abandoned, it may yet require legislative interference, and the sale of opium, or any of its compounds, be included in our penal statute.—p. 58.

The next in point of turpitude and criminality is that of *eating snuff*, a habit which is but recent in its introduction among us, but which is perhaps increasing among the ladies of our country with a rapidity, only equalled by the ravages of ardent spirits, and which is no less ruinous to health, and destructive to life. I have known two instances of death from this cause alone, within my own observation.

This practice has its origin in using the Scotch snuff as a *tooth powder*: at first it is universally found nauseous to the taste, and is speedily removed by washing the mouth. Very gradually, however, this disrelish subsides, and this disgusting article is retained in the mouth for hours together; and as, like all other stimulants, it is found to be exhilarating in its effects, a fondness is soon acquired for it, and it is perpetually indulged in, until it becomes necessary to the very enjoyment of life: and hundreds among us, and especially among our females, *get drunk* upon it every day of their lives. The effect is soon visible to their friends and physician, by the cadaverous paleness of their countenances; by the torpor of body and stupor of mind, which characterize this state of things, however induced; and their stomach, lungs, or brain, soon yield under the unnatural poison. Thus hundreds become feeble and debilitated at first, and so soon as disease of any kind overtakes them, they fall victims to its influence, and perish from maladies, which under other circumstances are perfectly manageable by the resources of art.—pp. 86-88.

Coming from a respectable practitioner in a large city, the remark is entitled to great weight, "that death seldom occurs from drinking water, except in constitutions previously impaired by some of the other specifics of intemperance."

Nothing can be more timely than the following cautions on the habitual use of malt liquors. There are many respectable people who look upon the brewery and the ale-house as safe and desirable substitutes for the distillery and the grog-shop. But for ourselves we do not believe any thing will produce a permanent temperance short of a firm resistance and a resolute subjugation of these appetites for unnatural excitement.

In Great Britain, where these liquors are drank to the greatest excess, it was not until lately that the attention of philosophers, and particularly of medical philosophers, has been attracted to investigations on this subject. It is now clearly ascertained, however, that the diseases of that climate are not only increased in number and fatality by the large quantity of malt liquors drank in their community, but the character of their diseases is materially changed, and the modification has been distinctly traced to this cause.

The alarming increase of sudden deaths in the large European cities among the adult population, was for a long time a problem to which a solution was not obtained until recently, when it was remarked that nearly all these sudden deaths occurred among beer and ale drinkers. It had been long before a matter of notoriety, that men given to this habit seldom recovered from fevers of any kind, their diseases defying all the remedies employed by the faculty, and invariably hastening to a fatal termination with a rapidity seldom witnessed in other persons. Still, however, the real cause of this mortality was unknown, until by the dissection of some of the numerous victims of sudden death, nearly all of whom were habitual drinkers of malt liquors, the secret was manifestly developed.

It was found, that on examining the

bodies of persons of this description after death, there was uniformly an organic enlargement of the heart and large blood vessels; and wherever malt liquors had been drank to great excess, an ossification of the valves, and other morbid appearances about the heart, had been produced in every instance, which clearly accounts for the alarming symptoms and sudden deaths which before were altogether inexplicable. In short, the diseases of that climate, which were formerly described as being generally "derangements of function" merely, have now become "derangements of structure:" that is to say, instead of being merely a disturbance of the healthy action of the several organs of the body, they have become a disturbance of the structure of the organs themselves. This, of course, gives to their diseases a fatality formerly unknown; for, while functional disorders are for the most part manageable, organic diseases are almost universally irremediable, especially if the organs affected be vital in their nature, as the heart, liver, stomach, or brain.—pp. 51-53.

It ought to be distinctly understood among our citizens, that whenever our malt liquors are drank to such extent as to impair health, the effect upon the body is much more serious and irrecoverable than are the complicated evils originating from the excessive use of spirituous liquors. These latter, when they produce mischief, and the individual, by judicious means, is restored to health, his recovery is entire, and his future health unimpaired, if his constitution be not destroyed by the frequent recurrence of the mischief.

Not so with the evils resulting from the use of malt liquors: the increase of the circulation produced by this cause, produces a state of things, from which, although immediate danger may be obviated, yet a perfect restoration is seldom accomplished, and never, unless by a course of long abstinence and cautious regimen. Let beer-drinkers then beware! for, while they felicitate themselves on their scrupulous abstinence from ardent spirits, and denounce rum drinkers with so much self complacency, they are not a whit behind them in the moral turpitude of

their habits, and are destroying the structure of those vital organs, on the integrity of which both health and life depend.—pp. 54, 55.

We had marked several other passages, but these will serve as a specimen of the work. On such great practical subjects we wave minor criticisms. Although the whole book is not equal to the samples we have given, yet we recommend it as a very useful family book. We close by proposing two of his expedients for removing the evils of Intemperance.

Would it not be productive of salutary effects, if, in collecting the interments, when it could be distinctly ascertained that this vice had produced death; that, in publishing the report, whether weekly, monthly, or yearly, it should be so stated? Instead of their being marked, "*Fits, drowned, suicide, murder, dropsy, apoplexy, or sudden death,*" let them be officially announced in glaring capitals, **RUM! DEATHS FROM RUM!!** This would open many eyes, and might contribute to the most desirable object which can interest the friends of humanity. If the fact were known, and when known, distinctly stated by our city authorities, that out of

forty deaths among our adult population, in one week, thirty of them were occasioned, manifestly, by **RUM!** surely it would cause the sot to tremble over his glass, and abandon his fatal habits. p. 50.

To my medical brethren, I would respectfully proffer this fraternal counsel; let us no longer make drunkards, by prescribing spirituous tinctures or medicated wines;—let none of us carry the use of the lancet to such excess, as to render the subsequent use of ardent spirits either convenient or indispensable:—let us no longer conceal from our patients, their vicious agency in producing their diseases, from a timorous prudence, or from the fear of incurring their displeasure. But, when they wonder at their ill health, let them not "perish for lack of knowledge," but let us reply to their inquiries into the causes of their maladies, **Rum! sir—rum! madam;** and when they urge their former habitual use of it, as a plea for their continuance in their iniquity, let us hold up the terrors of death, and present them with a view of the judgment to come, and the yawning gulf, an interminable hell, as the fearful alternative, that haply we may save one soul from irretrievable despair.—p. 132.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

American Journal of Science and Arts. The second number of Vol. XIV. is just published. This work, while it stands in the first rank of Scientific Journals, at the same time adapts itself, perhaps more than most similar works, to common minds. It blends with scientific research much popular instruction and amusement, and ought to find readers not only in seats of learning and among professional men, but in the retired hamlet, and wherever there are minds which can be entertained with the elucidation of phenomena often familiar but unexplained, and with descriptions charac-

terized at once by taste, brilliancy, and science.

From an interesting description, in the last number, of scenery at the South, lately visited by a traveller from the North, we take the following notices of the Tallulah Falls, in Habersham, Georgia, and the Table Mountain, in Pendleton, S. C.

The rapids of Tallulah are in Georgia, ten miles above the union of the Tallulah and Chatooga rivers which form the Tugaloo, five miles from South Carolina, and about twenty miles from the line of North Carolina. The river, which is forty yards wide above the rapids, is forced, for a mile and a fourth

through a range of mountains, into a channel scarcely twenty feet broad. The mountain receives the water into a broad basin, surrounded by solid rock one hundred feet in height. Here the stream pauses in anticipation of the awful gulf,—then rushes down a cataract forty feet,—then hurrying through a narrow winding passage, dashing from side to side against the precipice, and repeatedly turning at right angles, is precipitated one hundred feet—and in a moment after fifty feet more—and then making many short turns, it rushes down three or four falls of twenty and ten feet. The sum of the fall in the distance of a mile is estimated at three hundred and fifty feet.

The rapids, however splendid, apart from the sublimity with which they are surrounded, are only an appendage to the stupendous banks of solid rock, descending almost perpendicularly to the water on both sides of the river, and varying in the distance of a mile, from seven hundred to one thousand feet in height, so that the stream literally passes that distance *through* the mountain, or rather through the high lands that connect two mountains.

The visitor approaches from the west, finds an easy descent for the last mile, and drives his carriage to the very edge of the gulf. No unusual appearances of pointed rocks or broken lands admonish him that the Rapids are near, till suddenly he sees the opening abyss. He advances cautiously, from tree to tree, till he looks down upon the water. Instantly his mind surrenders itself to the overwhelming sensation of awe and amazement. He neither speaks nor smiles—and even a jest or smile from a friend is painful to his feelings; which, particularly with the ladies, (as at the Niagara Falls,) are often relieved by weeping. Some of our company, hurrying down to the brink without giving the mind time to collect itself, experienced dizziness and faintness, and were compelled to *crawl* back.

Here are no artificial embellishments. The scenery wears the artless robe of nature's wildness. The romantic variety, magnificence and sublimity of Jehovah's works are untouched by human hands. The Rapids are in the bosom of a forest, in which are seen burrows of foxes, and dens of rattlesnakes, and in which are heard

the howling of wolves, and the screaming of eagles,—there the wild deer bound gracefully through the small bushes, and pass the trees rifted by lightning.*

In front of the spectator, the perpendicular face of the rock on the opposite shore, presenting an endless variety of figures and colors,—brown, white, azure and purple—overhanging, receding, angular and square surfaces,—figures in bass-relief ornamented with shrubbery—small rivulets falling in graceful cascades down the precipice—the opening abyss, lined with massive rock—the foaming, roaring water, at the bottom encircled by rainbows, all seen at one view, produce sensations unutterable. The feeling once enjoyed you desire to recall, but it can be recalled only by placing yourself again upon the spot. Nor does the scenery lose its power by long and minute examination. I lingered about the Rapids three days, and the effect was rather heightened by new discoveries, than weakened by familiarity.

The most magnificent general view is from a part of the precipice which projects over the abyss twenty feet, and which is gained by a descent of fifteen feet. This is half way between the commencement and termination of the rapids, near the highest part of the mountain through which they pass, not less than one thousand feet above the water, and affords the best view of the second and third falls, one of which is almost under the projection. Our company had just gained this site, sufficiently agitated with our situation, when instantly a peal of thunder burst over us, and the rain descended upon us. The young ladies took shelter under a projecting bank, from which one step might have precipitated them one thousand feet into the foaming river,—the rest of the party crowded under a single umbrella upon the point of the overhanging rock. The rock-house formerly the entrance of the Indian's paradise, but now the eagle's habitation, was before us—the earth in front and on either hand opened wide and deep—over us roared the thunder—under us, at about the same distance,

* A deer bounded along, and a pine near us was splintered with lightning while we were viewing the Rapids.

were seen and heard the pouring and dashing of the cataracts—"heavens red artillery" played around—and the wind swept by, with great violence. At this moment, a large pine near us was rifted by the lightning, and its trunk entirely splintered to the ground. Echo answered echo from side to side, rumbling long and loud, through the caverns of the broken mountain. We all trembled, and looked at each other in silence. The ladies sustained the shock with unexpected equanimity, and kept their places. In half an hour the cloud passed over—the wind slept—the sun casting its brilliant rainbows round the falls, spread over the wilderness a mild and enchanting serenity, and we pursued our discoveries with augmented interest.

* * * *

I left this place with an unsatisfied curiosity, convinced that a year might have been consumed in examining every object interesting to a scientific traveller.

In preferring the Rapids to the Table Mountain, as I decidedly do, in common with many of superior taste in scenery, I would object to no part of the admiration so justly and so largely bestowed on the latter. Each presents scenes like no other in the United States; the one is so perfectly unlike the other, and both are so remarkable, that a visit to the one, in no respect, supercedes the propriety of seeing the other.

The effect from the top of the Table Rock is one unmixed overwhelming sensation of the sublime. As the

spectator walks along the edge of the sloping precipice for a third of a mile, his mind demands time for expansion to receive the full influence of its new situation. This is accomplished by fixing the attention upon each object separately,—the falls of Slicking before him—the plantations below him—the mountains around him and the broad bosom of the forest spreading every way:—but the effect of the precipice under him prevails over all other emotions. As the spectator walks half a mile under the precipice, the height of which is at this distance about seven hundred and thirty feet, and the base of which contains a narrow path, midway between the summit and base of the mountain, a variety of emotions is enjoyed too complex to be definitely described. Objects pleasing, novel, beautiful and sublime, are every moment demanding his attention. On the summit his countenance is grave, his words few, and his imagination strongly excited. At the base his countenance is lighted up, and his conversation animated and brilliant. For his visit to the summit he feels rewarded, and his mind has expanded. With his visit to the base he is more than satisfied; he is delighted; his feelings have been kindled—the company are endeared to him, and on retiring he says, "no day of my life has passed more agreeably or more profitably." The best judges, however, unanimously express a preference for the Rapids of Tallulah. As at the Table Mountain, so also two days at least should be devoted to the Rapids.

NEW PUBLICATIONS.

RELIGIOUS.

A Compend of Ecclesiastical History, for the use of the Laity, and Theological Students. By Henry M. Mason, M. A. Author of a translation from the Greek of St. Chrysostom on the Priesthood. New-York: G. & C. Carvill.

The debt of Nations to Christianity: a Discourse, delivered in Rochester, June 8, 1828. By William James, Pastor of the Brick Presbyterian Church. Published by Request. pp. 20.

The Moral Responsibility of the

American Nation: a Discourse, delivered in Rochester, July 4, 1828. By William James, Pastor of the Brick Presbyterian Church. Published by Request.

The Responsibilities of Rulers: a Sermon, delivered at Concord, June 5, 1828, before the Constituted Authorities of the State of New-Hampshire. By Nathaniel Bouton, Pastor of the Congregational Church in Concord.

Evidences of Revealed Religion, on a New and original Plan, being an appeal to Deists on their own Principles

of Argument. Philadelphia. McCarty & Davis. 18mo. pp. 130.

The Supreme Divinity of Christ; a Sermon delivered October, 1827. By Edward L. Parker, Pastor of the Church in Derry, N. H. 12mo.

Death, Judgement, and Eternity; a Sermon preached at St. Paul's Chapel in the City of New-York. April 9, 1828. By J. F. Schroeder, A. M. New-York.

Questions on Christian Experience and Character. By Samuel Harris, Minister of the Gospel. Haverhill. A. W. Thayer. 12mo. pp. 24.

Sermons on Important Subjects. By the late Rev. Samuel Davies, A. M. New-York. J. & J. Harper. 3 vols. 8vo.

A Discourse on the Tendency of Evil Speaking against Rulers, delivered in the Third Baptist Meeting House in Boston, April 3, 1828. By Daniel Sharp. Boston. Lincoln & Edmands. 8vo.

Lectures on Infant Baptism. By Leonard Woods, D. D. Andover. Mark Newman. 12mo.

The Agency of God in the Elevation of Man; a Sermon preached at Salem, New-York, March 11, 1828, on Occasion of the Death of Governor De Witt Clinton. By the Rev. A. Proudfit, D. D. Salem. Dodd & Stevenson.

A Discourse on the Reciprocal Duties of a Minister and his People, delivered in Salem, May 1, 1828. By Charles Morgridge. Boston. Wait, Green, & Co. 12mo. pp. 24.

Three Essays on the Intermediate State of the Dead, the Resurrection from the Dead, and on the Greek Term rendered Judge, Judgement, Condemned, &c. By W. Balfour. Charlestown.

The Spirit of Orthodoxy as exhibited in the Proceedings against John Biddle, with Remarks on Dr. E. S. Ely's Sermon. By Ralph Eddows. Philadelphia.

A Vindication of the Rights of the Churches of Christ. First published in the Spirit of the Pilgrims. Boston. Pierce & Williams. 8vo.

The Glory of the Latter House; a Sermon delivered at the Dedication of a Church in Boston, January 31, 1828. By James Sabine. Boston. 8vo.

A Liturgy for the Use of the Church at King's Chapel, Boston. Third edition, with Alterations and Additions. Boston. 8vo. pp. 368.

A Plea for Missions; a Sermon delivered before the Domestic and Foreign Missionary Society in St. Paul's Church, Philadelphia, May 13, 1828. By J. M. Wainwright, D. D.

MISCELLANEOUS.

Address to the Public by the Managers of the Colonization Society of Connecticut. With an Appendix. pp. 32.

First Report of the Committee of the Philadelphia Medical Society, on Quack Medicines. First published in the North American Medical and Surgical Journal.

American Medical Biography, or Memoirs of Eminent Physicians who have flourished in America. By James Thatcher, M. D. Boston. Richardson & Lord. 2 vols. 8vo.

A Sequel to the Analytical Reader. By Samuel Putnam. Portland. Shirley & Hyde. 12mo. pp. 300.

Parental Duties, illustrated from the Word of God, and enforced by a particular Account of the Influence therein ascribed to the proper Government of Children. New-York. N. B. Holmes.

Report of the Secretary of State in Relation to the instruction of the Deaf and Dumb in the City of New-York. Albany. Croswell & Van Bethuysen. 8vo. pp. 68.

The History of France from the Foundation of the Monarchy to the Abdication of Napoleon. By William Grimshaw. Philadelphia. John Grigg. 12mo. pp. 410.

A History of the States of Antiquity; translated from the German of A. H. L. Heeren. Northampton. S. Butler. 8vo. pp. 487.

A Selection in Prose and Poetry from the Miscellaneous Writings of the late William Crafts, to which is prefixed a Memoir of his Life. Charleston. 8vo. pp. 384.

A Moral Enquiry into the Character of Man. Part I. New-York. E. Bliss. 8vo. pp. 78.

A Treatise on the Cultivation of Ornamental Flowers. By Roland Green. Boston. J. B. Russell. 12mo. pp. 59.

The Religious Instruction of the Slaves in the West India Colonies advocated. By the Rev. R. Watson. New-York.

A Tribute to the Memory of De Witt Clinton. Albany. 12mo.

Freemasonry; its Pretensions exposed in faithful Extracts from its Standard Authors. By a Master Mason. New-York. 1828. 8vo. pp. 306.

A Continuation of Remarks on the Character of Napoleon Bonaparte, occasioned by the Publication of Scott's Life of Napoleon. From the Christian Examiner, Vol. V. No. 2. Boston. Bowles & Dearborn. 8vo. pp. 23.

Conversations principally on the Aborigines of North America. Salem. W. & S. B. Ives. 18mo. pp. 179.

Analysis of the Principles of Rhetorical Delivery. By Ebenezer Porter, D. D. Second Edition. Andover. Mark Newman. 12mo. pp. 404.

A Discourse on the Life and Character of De Witt Clinton, delivered at Nashville. By William G. Hunt. Nashville. 8vo.

A Discourse on the Life and Character of De Witt Clinton, delivered at Washington. By S. L. Knapp. Washington. 8vo.

An Epitome of Geography, with an Atlas. By J. E. Worcester. New-Haven. A. H. Maltby. 18mo.

AMERICAN EDITIONS OF FOREIGN WORKS.

Salathiel: a Story of the Past, the Present, and the Future. In two vols. New-York. G. & C. Carvill, and others.

The Course of Time; a Poem in Ten Books. By Robert Pollock, A. M. Boston. Crocker & Brewster.

A Treatise concerning the last Judgement and the Destruction of Babylon; originally published at London in Latin in 1758. By Emanuel Swedenborg. Boston. Hilliard, Gray & Co. 18mo. pp. 217.

The Pilgrim of India on his Journey to Mount Zion, exhibiting Traits of Hindoo Character. By Mrs. Sherwood. Boston. James Loring.

Remains of the late Rev. Charles Wolfe, A. B. with a memoir of his Life. By the Rev. J. A. Russell, M. A. Hartford. H. & J. F. Huntington. 12mo. pp. 294.

Coming Out, and the Field of the Forty Foot Steps. By Jane and Anna Maria Porter. New-York. J. & J. Harper. 3 vols. 12mo.

Poems. By Mrs. Felicia Hemans. A New Collection. Boston. Hilliard, Gray & Co. 2 vols. 18mo. pp. 348.

A New Concordance of the Holy Scriptures. By the Rev. J. Butterworth. With considerable Improvements by Adam Clarke, LL. D. Boston. Crocker & Brewster. 12mo. pp. 516.

The Governess, or the Young Female Academy. By Mrs. Sherwood. Hartford. O. D. Cooke & Co. 18mo. pp. 222.

MONTHLY RECORD.

RELIGIOUS.

The Cause of the Sabbath. The General Association of Connecticut, at its late session in New Haven, and the General Association of Massachusetts, at its session at Falmouth, adopted resolutions expressive of their cordial approbation of the late measures in respect to the Sabbath, and recommended to the churches and congregations within their limits to form auxiliaries to the General Sabbath Union.

The papers are filled with similar resolutions adopted by other ecclesiastical bodies and by popular meetings convened for the purpose, in various parts of the country. The general expression of feeling on this subject,

shows how deeply the Christian public have been pained by the profanations they have witnessed of the holy day. We hope the time is not distant when this expression of feeling shall be powerful enough to reach our high places, and put an end to instances of wickedness like the following.

"We are sorry to have occasion to mention," says the N. Hampshire Observer published at Portsmouth, "that the highest officers in the U. S. Naval service, the Board of Navy Commissioners, made use of the Sabbath, in their late visit to this town, as a day of secular business, examining the condition of the Navy-Yard, and of course making it necessary (by a standing regulation) for cannon to be fired as a

salute, as also for all the officers to be at their posts, thereby keeping from public worship many who would otherwise have attended."

The General Association of Massachusetts, met at Falmouth, June 24th. Seventeen Associations were represented; also the General Assembly, and all the State Associations of New England except New Hampshire. Prayer meetings were held on two mornings. Sermons by Dr. Beecher, from Numb. xxiii. 23; and by Dr. Hyde, from Luke xii. 21. The Association agreed to send three delegates annually to the Massachusetts Missionary Society; and that Society is invited to send the same number to the Association. An annual sermon is also to be preached before the Association on the subject of Missions, and a collection taken. Dr. Beecher is first preacher for 1829, and Rev. Mr. Reynolds second.

Statistics of the Presbyterian Church. According to the Minutes of the General Assembly, this denomination of American Christians consists of 16 Synods, 90 Presbyteries, 1235 ministers, 194 licentiates, 242 candidates, 1963 Churches, and 146,303 communicants. The whole number of new communicants the past year, was 15,095. Whole number of adults baptized, 3,339; infants baptized, 10,790. Missionary funds raised, \$23,993 59; Commissioners' funds, \$2,851 36; Presbyterial funds, \$516 13; Theological Seminary funds, \$3,353 69; Education funds, \$3,023 29.

Western Agency of the American Tract Society. Mr. Ornan Eastman, now Secretary of the American Tract Society at Boston, has been appointed by the American Tract Society at New York, as their General Agent in the region West of the Alleghany Mountains.

Operations of the American Bible Society. "This noble Institution," says the New York Observer, "never presented itself in so interesting an attitude to our minds, as within a few weeks and months past. With the increasing demand for the Word of God which is heard from every direction, the officers and managers are pushing

forward their undertaking with an energy and enterprise worthy of the cause in which they are engaged. They have now in operation 20 hand presses, and four steam power presses, all which are equal to 23 of the usual kind. In the course of the ensuing month, four other steam presses will be added, making the whole number equal to 40 such as commonly used. In the Printing Department, 50 men and 15 women are actively employed, and in the Bindery 40 men and 65 women; making a total of 170. The expense for paper, per fortnight, is something like \$1,300—printing, \$900—bindery, \$2,200—total \$4,900. If to this be added the necessary expenses of managing so extensive a concern, it will be seen that the aggregate is not less than \$10,000 per month. And as soon as the new building is completed,—the walls of which are already up, four stories high by about 40 feet square on the ground,—the expenses will be increased, by the addition of the new presses, &c. to \$12,500 per month."

Education of Young Men for the Ministry. During his late visit to New York city, which we have before mentioned, the Rev. Mr. Cornelius secured to the Presbyterian Branch of the American Education Society, one hundred and six scholarships, of \$75 each, per annum, for seven years. This amounts to \$7,950 in one year, or \$55,650 in seven years.

POLITICAL.

DOMESTIC.—Much dissatisfaction has been manifested in our Southern States, and particularly in South Carolina, about the new Tariff. Meetings have been called, dinners eaten, high language used, resolutions adopted, and the dissolution of the Union threatened—all which would not be worth noticing except as it has been much noticed by newsmongers and alarmists, to the disquietude no doubt of honest but ill informed people. We should not ourselves have noticed the matter but for the sake of introducing some of the very salutary and patriotic remarks of Governor Taylor, of S. C., at a public dinner in the midst of the malcontented district.

"This severing of a member from an

established Confederation, says Gov. T. is not so easy a matter as some seem to think. The project I meet with in some of our newspapers, of forming conventions, of withdrawing our Senators and Representatives, will repeal no law or treaty now binding upon the whole. Those who act under the authority of the General Government if they do their duty, must, on its performance, bring the two authorities in collision. There is no eluding the question; it would arise the first hour after the dissolution is attempted, and then—but I will not go on. The picture, or rather, the reality, ought to be veiled, forever veiled from our eyes.

"I do not yet despair of the Republic: I cannot believe that the strongest motive which actuated the States in forming this confederation, can long be lost sight of—I mean our foreign commercial relations. I believe that when this regulating of commerce, so much relied on, shall be found to have destroyed it, that our General Government will retrace her steps. I well remember when Mr. Jefferson, and a majority of the wise men of the nation, maintained that, by commercial restrictions and embargoes, he could bring Great Britain to terms—in other words, that it was a substitute for war. At this day, how many advocates could you find for this mode of making war? The opinion is gone out as completely as the opinion of that Pope and Conclave who condemned Gallileo to the Inquisition, for saying that this world of ours was round.

"Our Representatives in Congress demonstrate, with too much success, that, with the present minority, they can afford us no relief; and I still rely on the ballot box: when the nostrums of our political empyrics shall have failed to bring down the showers of gold into the laps of all the North, East and West; when our own energies and self-denials shall have left them to bear the brunt, in paying the bounties they expected to wrest from us; when they see that we can and will raise our own horses, mules, cattle, and hogs, and spin, and weave, and wear our own homespun, and make our own iron; when they shall perceive, that even among ourselves, these tariffs are calculated to make the rich still more rich, and the poor still more poor; then the suffrages of the People, and

not of great capitalists, would tell. Then the cries of the *land-locked* Yankee sailor will be heard. I have not despaired. I see nothing yet to make me willing to give up the ship.

"If I have any firmness, it will be exerted to preserve the Union—to preserve, protect, and to defend the Constitution of this State and of the United States."

At another dinner, Mr. McDuffie, Member of Congress, spoke in a spirit very different from that of Governor Taylor. This might be expected in a hot-blooded duellist and an aspirant to political distinction; but such conduct was not so consistent in the head of a literary Institution. We hear of meetings, among the rest, for dissolving the Union, of the students of the S. C. University—headed and instigated by their President.

FOREIGN.—Very little political news has reached us during the month. In relation to *Russia and Turkey*, a great battle has been reported in the papers, but it proves to be a fabrication. The Sultan succeeds in getting together a force considerably formidable in point of numbers—but ineffective in point of discipline. About 70,000 Asiatic troops are said to have passed through Constantinople on their way to meet the Russians. The capital remains tranquil. The people manifested the characteristic indifference of the Mussulman faith to a state of war, when the Turkish declaration was publicly read in the market places.

The operations in the *Morea* are comparatively unimportant. Greece takes breath while the attention of her enemy and of the world is turned to the more important scenes in Turkey.

In *Portugal* the affairs of Don Miguel are nearly in such a posture as the enemies of treachery and despotism could wish. The aspirant to absolute monarchy appears to be too weak or too dastardly for the enterprise he has undertaken. He has been *shouted* king in some places, but has met with a vigorous counter revolution in others.

In order to give form and sanction to his usurpation, he judged it necessary to assemble the ancient states of the kingdom which in the days of their power were alone competent to proclaim the king. The decree for con-

voking the Cortes, was accordingly issued—official notice of which being communicated to the resident foreign ministers, they refused any further communication with the government. The Brazilian plenipotentiaries in Europe have also published a spirited protest, addressed to the Portuguese nation, against the violation of the rights of Don Pedro and his daughter; against the abolition of institutions legally established and sworn to; and against the unlawful convocation of the Cortes.

In the mean time the Emperor of Brazil, ignorant of what was passing in Portugal, lately declared his final abrogation of that kingdom in favor of his daughter and the constitution, and confirming also, by the same act, the treacherous Don Miguel in the regency, which he has so shamelessly abused.

MISCELLANEOUS.

Education in Canada. It is a bad comment on the state of popular education in Canada, that out of the 87,000 persons who presented a late petition to Parliament, only *seven* thousand were able, it is said, to sign their names: the rest made their marks.

A Society exists in London for the *suppression of Mendicity*. It is stated that the number of meals distributed the past year was 271,051,—to 35,895 persons. The number of young vagrants apprehended by the constables of the Society, and committed to prison, was 403. To test the disposition of able-bodied applicants, they have been provided with work, on condition of receiving an adequate compensation. *Not more than one in thirty have been found willing to avail themselves of the offer.*

ORDINATIONS AND INSTALLATIONS.

April 30.—The Rev. DENNIS PLATT and Rev. WILLIAM CLARK were ordained as Evangelists, at North Coventry, Conn. Sermon by the Rev. Mr. Platt of Darien.

May 9.—The Rev CHRISTOPHER MARSH was installed over the first and second Churches in Biddeford, Me. Sermon by the Rev. Mr. Fessenden, of Kennebunk.

May 10.—The Rev. WILLIAM CAHOONE as an Evangelist, by the second Presbytery of New-York. Sermon by the Rev. Dr. De Witt.

May 18.—The Rev. JAMES OTTERSON was installed over the Reformed Dutch Churches of North Hempstead and Oyster Bay. Sermon by the Rev. J. Schoonmaker, of Jamaica.

May 21.—The Rev. OTIS C. WHITON over "the Old Congregational Church in Westmoreland," N. H. Sermon by the Rev. Mr. Whiton, of Antrim.

May 22.—The Rev. MOSES GEROULD over the Second church in Alstead, N. H.

May 31.—The Rev. JOSEPH NIMMO, to the work of the Ministry, by the Hannover (Va.) Presbytery. Sermon by the Rev. William J. Armstrong.

June 3.—The Rev. JOSEPH P. TYLER at West Stafford Conn., to the work of an Evangelist. Sermon by the Rev. Ansel Nash, of Tolland.

June 4.—The Rev. TIMOTHY STONE, late of Cornwall, was installed Pastor of a Church in Chatham, Conn. Sermon by the Rev. Mr. Harvey, of West Chester.

June 4.—The Rev. PHILIP BUNNELL, over the Congregational Church of New Portland and Freeman, Me. Sermon by the Rev. Mr. Thurston, of Winthrop.

June 4.—The Rev. E. W. FREEMAN was installed over the First Baptist Church in Lowell, Mass. Sermon by the Rev. Howard Malcom.

—The Rev. FARMAN KNOWLTON over the North Baptist Church in Stamford, Conn. Sermon by the Rev. John Ellis.

—The Rev. EDWARD TURNER, late Pastor of the *Universalist* Church in Salem, over the *Unitarian* Church in Charlton, Mass. Sermon by the Rev. Mr. Walker, of Charlestown. *How can two walk together except they be agreed?*